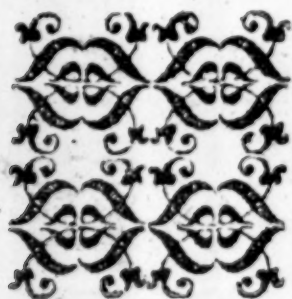


A
DISCOVRSE
OF THE ABVSES NOVW
IN QVESTION IN THE CHVRCHES
OF CHRIST, OF THEIR CREEPING IN, GRO-
wing vp, and flowrishing in the Babilonish Church of *Rome*,
how they are spoken against not only by the scriptures,
but also by the ancient Fathers as long as there remayned
any face of a true Church maintained by publique autho-
rity, And likewise by the lights of the Gospell, and bles-
sed Martyrs of late in the midst of the Antichristi-
an darknes.

By Thomas Whetenhall Esquier.



Pro. 24. 24. 25.

*He that saith to the wicked thou art righteous, him shall the
the people curse, and the multitude shall abhorre him: But to the
that rebuke him shalbe pleasure and vpon them shall come the bles-
sing of goodnes.*

Imprinted. 1606.

DISCOVERY

OF THE ABUSERS NOW

IN QUESTION IN THE CHURCH

OF CHRIST, OF THEIR CARRYING ON

AND HOW THEY ARE TO BE REFORMED

AND ALSO OF THE ANTI-CHRIST, AND HIS

WORKS, AND HOW HE IS TO BE REFORMED

AND ALSO OF THE FALSE PROPHETS, AND

THEIR WORKS, AND HOW THEY ARE TO BE

REFORMED, AND ALSO OF THE FALSE

TEACHERS, AND HOW THEY ARE TO BE

REFORMED, AND ALSO OF THE FALSE

WITNESSES, AND HOW THEY ARE TO BE

REFORMED, AND ALSO OF THE FALSE

PROPHETS, AND HOW THEY ARE TO BE

REFORMED, AND ALSO OF THE FALSE

TEACHERS, AND HOW THEY ARE TO BE

BY Thomas Whitchell Esquire.



Printed by J. Sturges, at the

the first of the wicked there are righteous, but still the
the people curse, and the multitude shall abuse him: But to the
that shall be his judge and upon them shall come the
king of glory.

Printed, 1666.



THE PRINTER TO THE CHRISTIAN READER.

Christian Reader, it is well knowne to all men, how odiously the adversaries of the Churches reformation in England do accuse and defame the seekers of the said reformation with Noueltie, Singularity, Schisme, Error, and with many other such like most foull crimes. The iniquity and vutruith whereof, will through Gods blessing well appeare to euery one that shall read and peruse this present most profitable Discourse following. Wherein two maine and principall matters, to witt, The Inventions and Traditions of men in Church affayres, and the overreaching Clergy beyond the condition of ordinaay Pastors, (wherevnto all the particulars now in controuersie are easily reduced) are observed in all ages and times since the Apostles to haue ben held by some godly persons and faithfull Witnesses of the truth to haue ben hainous transgressions against the ordinances of Christ in his New Testament. So that heerby men may see, that it is noe new thing, that the seruants of Christ and the louers of his ordinances should strue now against these Corruptions. For if this be Schismaticall now (I say, to strue against these Corruptions) then surely all the holy Martyrs and pillars of the Gospell in all ages past but chifly since the discovery of Antichrist) were Schismatiks. For they then travayled & labourred (as by this Discourse we may see) in one and the same cause, wherein now the true seruants of Christ doe also labor. But if in former times those were faithfull men, & the true louers of the Gospell of Christ, who hated all mens Additions in matters of the Church, then doubles soe are these now;
and

The Epistle to the Reader.

and it will be manifest to all good men that they are wrongfully traduced and accused in such wise as is before mentioned. To which end and purpose this ancient Christian Gentleman hath worthily observed, gathered, and given out to the world (as his last service to God & to his people) these testimonies of sundry old and new writers. The which comming unto my hands, I could not in love to thee (good Reader) but communicate the same unto thee. The rather considering how many thinges dayly are spoken & written to the contrary by the adversaries, to dazell the eyes of Gods people in these causes. The Lord Iesus inlighten the minds of all his true Chidren in all his wayes, who only is the way, the truth, and the life; and grant us his peace. Amen.

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1

THe Lord Iesus in the Revelation of himselfe to Rev. 1. 1. 19
his servant *John* commaundeth him to write to
the 7. Churches of Asia, the things which he had scene;
and the things which are, and the things which shall com heere-
after. Wherein 3. points are to be considered. First, he here
commaundeth him to set downe the Majestic of God in
his Christ, who Revealed these thinges vnto his servant
John, by him to be delivered vnto his Churches; where
he saith, *I am Alpha & Omega, the first and the last &c.* That
they might thereby knowe with what feare and carefull
attention, the things so written should be read, searched
out, and observed; namely, in that they were commaun-
ded to be written, and sent vnto them by so high a Maje-
stic. Secondly, heere he sets downe the present estate of
the Seaven Churches in the Country of *Asia*, represen-
ting by them the estate of all Churches visible, vvhich
then vvere gathered in their severall places throughout
the vworld. In vvhich poynt touching the present estat of
all these Churches, three things are specially to be obser-
ved. First, that they were the true churches of Christ, the
Golden Candlesticks vpon vvhich the light of the Go-
spell was set, and their Pastors Bishops or ministers like
stars holden in the right hand of Christ, as Angels or Mes-
sengers of the same Churches or Congregations, and
Christ himselfe walking in the midst of them. Second-
ly (notwithstanding this excellent estate wherein they
vvere, yet) heere it appeareth that many foule corrupti-
ons vvere even then crept in, both in the Pastors & Chur-
ches; and scarcely any one Church found to be free from
foule abuses: As you may plainly see in the discourse of
the seaven Churches of *Asia*, if you read the 2 & 3 chap-
ters of the Revelation. Wherevpon this objection may

and doth arise; Namely, that seeing such abuses and corruptions vvere in the most pure and sinceare Primitiue Churches, why should we not then at this day staie our selues, though many foule disorders, abuses, and corruptions be found to be retained in our Churches. Whervnto may iustly be answered, that contrary-wise the holy Ghost hath set downe the example of these most holy, pure, and Apostolicke Churches, vvith their faults and imperfections, and also their threatnings, that all Churches following unto the end of the vvorld, should be the more vigilant & carefull that no corruption should crepe in among them; seeing those most pure, and vncorrupted times (in comparison of the times following) vvere vvith so great difficultie preserved from such dangerous mischeifes, and never the lesse vvere threatened of God with such terrible plagues & vengeance for suffering the same. As, the removing the golden Cādlesticke from Ephesus, the fighting of Christ himselfe vvith the Svord of his mouth against the Church of Pergamus; The casting of the *Thyatirians* into the bed of great afflictions, and that he vvould come vpon the Church of *Sardis* as a theife in the night, and that they should not knowe vvhat hower he vvould come vpon them. And to conclude, that he vvould spue the luke warme *Laodicians* out of his mouth. All vvchich greuous plagues in a short time fell vpon thos Churches of Asia. And shall vvee escape, if now in this great light of the Gospell, vve retaine and maintayne any filthines of corruption in our Churches? No, God is not partiall; neither vvith him is any variablenes, neither shadowing by turnning. Besides heer also it is vvorthy to be noted, that among these seaven Churches of Asia representing all other thereis not one word spoken of an Arch
angell,

angel, Archbishop, or Lord Bishop that might over rule or governe *all the rest*, vvhich in these our times are some of the greatest and most noisome corruptions vvhich doe overflowe all. To vvhich purpose I heere set downe the vvords of *M. Fox*, speaking of the first & Primitiue Churches; his vvords are these. *It is evident* (saith he) *to all men that haue eyes in their head, &c. that there was not then any one Mother Church aboue other Churches, but the whole vniuersall Church was the mother Church, under which uniuersall Church in generall, were comprehended all other particular Churches in speciall, as sister Churches together, not one greater then another but all in like equalitie &c.* But this ring of equalitie being broken, all flewe in peeces. Howbeit of this more shall be spoken God vvilling hereafter.

12 Mon. 7. 365

One Vniuersall
Church Militant
Invisible.

There remaineth now, to speake of the third generall thing vvhich Christ heere commaundeth his servant *Iohn* to vvrite of, namely, the things that should come to passe cōcerning the Churches of God, after the Apostles time to the end of the vvorld. And how the Synagogue of Satan and the vvhore of Babilon by litle and litle should creepe in, and vvith her filthines endeavour to envenime the Churches; till at the last she should become that glorious vvhore described in the 17. chapter, clothed in scarlet and purple, gilded vvith gold, pretious stones, and pearles, and having a cup of gold in her hand, full of abominations & filthines of her fornication, sitting upon the scarlet coullered Beast, having seavē heads & ten hornes; and by her glorious power should banish the true Churches of God, and make make them flie into the wilderness, that is into secret places, hidden, and vnknowne vnto men. But leaving the high estate of the Babilonish whore vvhich is the great Cittie, that in *Iohns* time reigned over

3
Revel. 1. 19

4

the Kings of the earth, vvhich all men know vvas the Citty of Rome; and now calleth her selfe *the Catholique Church*. Leaving her (as I haue said) in her magnificence, I vwill shew, how by litle and litle she crept in, and so at the last got vp vnto that her high estate.

Eusebius Hist.
Eccles., 4

Now this beginnyng of corruption both in doctrine and Discipline made no long delaye, after the Apostles time. For as *Eusebius* in his Ecclesiasticall History. lib 3. cap 32. saith. Vt vero et Apostolorum chorus. &c. As soone as the company of the Apostles and all that age which had received the hearing of the Lords owne liuely voyce, was departed out of this world: then as it were into an emptie house, the wicked error of false doctrine thrust in and plunged her selfe. Which thing also is euident, by all Ecclesiasticall Histories: as the heresie of *Cerinthus* sheweth about the yeare of our Lord 70. Which taught that the vworld vvas not made of God, but of Angells, and that Circumcision vvas necessary to be observed, and that the kingdome of Christ after the resurrection should be vpon the earth. And likewise the heresy of the *Ebionites* about the yeare 85. Which taught that Christ vvas very man both by Father and Mother, and that Moses law vvas necessary to be observed. Thus daily many heresies and foule corruptions crept in, so that by the time that *Augustine* and *Epiphanius* lived, they vvrote speciall books against heresies (to the number of an hundred severall heresies of note) cōtayning all of them great corruptions, some in doctrine and manners, some in Discipline and orders of the Church. Which corruption in Church-Discipline was often times the cause of the hereticall doctrine. And heerin I purpose (God assisting me) cheifly at this time to insist: shewing what the auncient Fathers of the Primitiue Church did practise & teach in

in these pointes of religion now controverted among vs: and likewise what the lightes of the gospell & the blessed Martyrs of God from age to age since, even vnto this day haue also practised and taught touching the same.

And this I doe the rather; because many excellent men haue already by manifold reasons grounded and taken out of the word of God, proved that there ought to be a full reformation both in Doctrine and Discipline, according to that order in the Church which Christ and his Apostles left; Which must be acknowledged to be the onely sure ground of prooffe for all pointes of controverſie in the Church of God. But because the enemyes of full & true *Reformation* of religion, doe yet (after the old fashion) rest vpon custome, antiquitie, and auncient Fathers: I haue thought good to follow this course before named, that it might be plainely scene, both how the cheife of the auncient Fathers, and also of the principall lights, set vp by the Lord in the deapth of the darknes of Antichrist; with one voyce & agreement taught, practised, and proved the same, both by the scriptures, and manifold reasons grounded thereon, touching the matters of reformation now desired.

And heerein I thinke good for example (before I enter into the rest) to set downe out of *Epiphanius* the heresie of *Audianus*, which heretickes were afterward called *Anthropomorphits*, who being thrust out of the Church as simple men (in time lacking learned teachers) fell into a perswasion and beleife, that God was like vnto a man, whereof they tooke the name of their heresie. *Erat autem vir a Mesopotamia oriundus clarus in patria sua &c. Audianus* (saith *Epiphanius*) *was a man by birth of Mesopotamia, a famous man in his owne Countrie, for the sinceritie of his life and of faith and Zeale*

Epiphanius de Heret.

towards God, which often beholding the things that were done in the Churches, he did oppose himselfe against such evils, even to the face of the Bishops and Elders, and did reprove them, saying, These things ought not to be soe done, these thinges ought not to be soe handled, as a man studious of the veritie, and of such thinges as are spoken by men, which lead a most exacte life; and are vsually spoken for loue of the truth. Wherefore Audianus seeing such thinges (as I haue said) in the Churches, he was driven to speake and confute it and kept not silence. For if he saw any of the Cleargie to seeke after filthy laker, whether he were Bishop or Elder, or any other: he spake altogether according to the rule of Gods law. And if he saw any mā livyng in voluptuous pleasure and delicates, or any man corrupting the Ecclesiasticall preaching and the lawes of the Church: this man could not beare it, but by wordes did reprehend it, as I haue said. And this was very grevous to them that were of a lewd life: and for this cause he was despited with contumelies and suffered contradiction, he was hated, and suffered himselfe to be vexed and thrust out, and tollerated shamefull ignominie, continuing soe a long time in the Church among them, untill such time as certaine men violently rushing upon him, droue him out for the same cause. But hee would not suffer himselfe so to be driven out, but rather endeavored himselfe to speake the truth, and not to depart, and breake the bonde of the union of the Catholicke Church. But when he had been often beaten, both he and his companions, and had suffered very greivous thinges, lamenting exceedingly, he tooke to himselfe the necessities of iniuries for his Councillour: for he seperated himselfe from the Church, and many togeather with him departed: and so made a division, having nothing different in the faith, but did beleue most rightly both he and all his company. Thus farr Epiphanius touching the sect of these heretickes called Audiani, and of the cause occasion & meanes wher-

Audianus was
no Heretike,
nor his present
company. But
their Successors
were Antioch
morphites.

wherby it grew, and thus farr was the shamfull corrupti-
 ons in the order and discipline of the Church growne at
 that time, which was about one hundred yeares before
Epiphanius. Neither may we thinke that the Bishops and
 cleargie of that age, did without cloke or colour in plaine
 termes, defend their Lordly pride and ambition, but even
 as they doe now, vnder the pretences of vnitie, conformi-
 tie, and peace of the Church. For who can dreame or im-
 agine that they would say these men ought to be thrust
 out of the Church, because they speake against our pom-
 pous, proud, & ambitious governmēt: but no doubt their
 pretence was, the breach of vnitie, conformitie, and refu-
 sing to subscribe to such orders & pollicy of the Church,
 as they had devised to maintaine themselves withall, and
 their pompous estate; without the which they preten-
 ded the Church could not be well governed. But this
 place of *Epiphanius* I leaue to the reader further to confi-
 der of, wishing him to obserue the integritie of life, the
 sinceritie of faith, the necessity that compelled them to
 speake, & the exceeding loathnes to make any schisme or
 to depart from the Church, that was in these men, vwho
 were so violently thrust out, and this vvas not yet 300.
 yeares after Christ. Herevnto I may joyne the pride and
 ambition of *Paulus Samosatenus*, Bishop of *Antioche*; who
 also was long before the time of *Epiphanius*, of whom *Eu-*
sebius saith. *Cum prius egeus fuerit, et pauperrimus, et neque ex* Euseb. Eccles.
 histor. lib. 7 cap.
 25
parentum successione, neque ullam questus occasionem habuerit
honestam, nunc ad summas divitias pervenerit, non aliunde nisi
ex sacralégiis, et ex his quæ per fraudem diripuit. When before
 he was a needie fellow (saith Eusebius) and a very poore man,
 and neither by succession from his parents, neither had any iust
 meanes of gaine; he got vp to very great riches, none other way

but by sacriledge, and of that which he gat by fraudulent meanes: Who is so blind that seeth not, this Bishop Paulus to be a perfect patterne of the L. Bishops of our dayes, who coming for the most part of poore parentage, by hooke, or by crooke become Lord-Bishops, abounding in riches & worldly honor. Which thing Polydorus Virgilius (being otherwise himselfe a great fautor and maintainer of Lord-Bishops, yet) speaking of the pride of Paulus Samosatenus, he saith. *Vnde propter hominis arrogantiam plerique Christi religionem detestabantur: ab hoc Paulo opinor nostros pontifices pomparum ordinem, quem nunc ducunt, accepisse.* Whereby (saith Polydor) through this mans' arrogancie many men detested the religion of Christ. Wherefore it is that Polydor concludeth with these wordes, *Ab hoc Paulo opinor nostros pontifices pomparum ordinem, quem nunc ducunt, accepisse.* Of this Paule I suppose our Bishops or Prelates haue taken the order of Pompe which they now carrie. Thus farr and thus plaine speaketh Polydor Virgill. And Eusebius in the place before of this Bishop Paulus saith, *Directio quoque praeuentium, et constipatio insequentium, quam plurima querebatur: ita ut omnes qui videbant, horrescerent et detestarentur, per illius arrogantiam, religionem divinam.* He sought also to haue troopes of men to go before him, and traines of many to follow him, in so much that all men which saw it, did vtterly abhorre it, and through his arrogancie, detested the religion of God. Thus you see how the Dragon, that old subtile Serpent, even then practised to corrupt the religion of Christ, and so to bring it into vtter detestation.

But to returne neerer to the first originall corruptions that began immediatly after the Apstles time: you shall find in all the most auncient Fathers a great libertie taken
to

Polydor Virgill
l. 6. 8.

to leaue the very wordes of the Holy Ghost, and instead of them to vse such improper speeches, names, and words, as they thought fit and convenient, to expresse the same thing: as to call the Ministers of the word of God and the Pastors of the Church, *Sacerdotes*, Priests; the Deacons *Leuites*; the table of the Lord, an *Altar*; the whole action of the Supper of the Lord, a *Sacrifice*; and at the last they cald it *Missa* and then *Missa*, a Masse; likewise they called a *Di-* Vu proper speeches. *ocese* & a *Province*, by the name of a *Church*; and at last the whole *Vniuersall* multitude of Christiāns throughout the world, by the name of the *Catholike Church*. As also their Teachers & Gouvernors by the name of *Bishops*. All which are very improper speeches. And thes improper speeches, are as frequent and as commonly vsed among the auncient *Fathers*, as the wordes of the Holy Ghost are vsed in the scripturs. Wherin we may obserue, out of what smale beginnings, and litle sparks of error, great flames, and horrible corruptions doe growe; as a line beginning from the very Center to be drawne neuer so litle a wrie, maketh a shamfull error, when it commeth to the circumference: so the Fathers at the begining vsing these termes thought full litle that such a foule Idol as the God of the *Masse*; & such a spirituall tyrant as a *Vniuersall Bishop* should haue growne out of them, but they spake alluding vnto the *Church*, *Priests*, *Leuites*, *Altars*, *Sacrifices* of the law in the old Testament: which were indeed figures & shadowes. In which mistaking Satan (that old serpent) had his drift to set up his Idoll in proceffe of time, thus reasoning vpo these termes, (as our Papists doe yet to this day) that over *Leuites* there must be *Priests*, vnto *Priests* there belong *Altars*, vnto *Altars* *Sacrifice*. All which things (yet) in the old Testament were knowne to be but figuratiue sha-

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dowes

dowes: and in the New Testament those termes were never vsed. But Sathan willing to set up the service of his new God, (whervnto all these termes should be applied) at the last bringeth forth out of the bottomles pit of Hell, sundry strange names, found neither in the new Testament, nor in the Old: neither in any language or proper speech known unto me as they are now used. Of which kind is the terme *Missä*: a new word of Antichrists owne making, contayning the mystery of that horrible Idoll in the *Masse*: a word neither taken from the *Hebrews*, *Greekes*, *Latines*, nor any other language of any nation; neither can the Papists, or any other, devise by any sensible reason, whence the word *Missä* was taken in the sense as now it is used. Some of them would take it of an Hebrew word, *Missah*, which hangeth together like winde and feathers: other some, from the Latin word *Misio*, ridiculously meaning thereby the sending away first of the *Catechumeni*, & after of all the people. As when they say with loud voyce in the latter end of their *Masse*; *Ite Missä est*, making therof (as men amased and sencelesse) they know not what, as if they should say in English: *Goe, it is Masse*. The very vvord therefore was raked out of the bottomlesse pitt of Hell, without any signification, by the old serpent Sathan, the father thereof, onely to astonish and amaze the mindes of men, as with some high and vnsearchable mysterie, like as among the Negromancers, Witches, and Sorcerers, the same Sathan teacheth them to use many straunge wordes, without any signification, to astonish and seduce the hearers with the admiration of their Art.

But for the better opening of this point, I will set downe the words of that excellent & reverent, our Ecclesiasticall Father *Docter Fulke*, answearing *Gregorie Martin* the Pa-
pist

pist, who by these tearmes (which the auncient Fathers so commonly used) would needes proue the Masse to be a propitiatorie Sacrifice for the quicke & the dead: wher-
vnto *D. Fulke* answereth saying, *Nay, what exceeding follie is it to thinke that an externall sacrificing office can be established in the New Testament, which never calleth the Ministers thereof Sacerdotes, that is to say Priests &c. Seeing therefore the holy Ghost hath made such a broad difference betweene their names and offices, those auncient Fathers that confounded those names, which the spirit of God would haue to be distinct cannot be excused: although they never dreamed of the mischeife that followed, that the Aulter of the crosse being overthrowne, and the onely and sufficient Sacrifice which Christ our high Sacrificer offered once for all, being iudged imperfect, a new Aulter, a new Sacrifice, and a new Sacrificing Priesthood should be sett up in the stead of it. Wherefore the unproper speaches of the auncient writers, are no warrant for us, either to translate the Scripture according to their vnproper speaking, or to set up a new sacrifice and function of sacrificing, contrarie to their meaning. They named it sacrifice and offering, but they ment not propitiatorie sacrifice, but onely of prayers or praises and giving of thanks. Thus far D. Fulke: wherby we may see how happy it had been for the Church of God, if these most auncient Fathers, being otherwise, both godly, wise, & excellent mē, had precisely observed, the very names, tearmes, and offices contained in the holy word of God it selfe, and followed the language, tongue, and speech of the holy Ghost, without alteration. But Sathan so subtilly often creepeth in the darke, that men of most cleare and excellent sight can hardly perceauē him, and when he hath wroung in but only his toe he applieth himselfe with such diligence, that by litle and litle he getteth in his foote, legge, body,*

*Fulke, defence of
Transl. cap. 6.*

yea head, hornes and all: and when he hath once gotten in, though he may be as plainly seene, (according to the proverb) as a mans nose of his face; yet he so maintaineth the possession that he hath once gotten both by faire & foule meanes, by religious pretences, and rigorous defences; that it is almost impossible to get him out againe. As for example, who seeth not in these our dayes (at the least where the light of the Gospell doth shine) the horrible abominations of the vnpreaching ministry, Non-residencies, Pluralities, Improprations, excommunication for euery trifle, the pompous and lordly estate of Bishops together with those rotten and beggerly Ceremonies, which haue so long burdened & troubled the Churches. Nay Kinges and Princes are made belecue that their state could not indure, nor their Kingedome stand, yea that heaven and earth would be confounded, if these thinges should be reformed. But alas it is lamentable to behold what curious carvers, what trustie tasters are used in bodily meates, how great care is taken that a moate fall not into our earthly cuppes: But though the toe, or foote of* a paddock fall into the foode of our foules wee are not a fraid to swallow it, though we se it.

A Toad.

But let vs proceede in opening farther the thinges which were done in the Churches, and the abuses that crept in shortly after Saint *Iohns* time, vntill Antichrist & his great whore of Babell came up to the toppe of their glorious dignitie.

Now Sathan having sowed his tares among the good corne, which the holy Apostles had sowne, which tares grew so fast in the hartes of many *Sardian* sleeping Angels, that pride and ambition pricked them to be lifted vp aboue their fellowes. And as many hundred yeares after,

Grego-

Gregorie the Bishop of Rome himselfe said of *John Bishop* of Constantinople: *In this pride of theirs what other thing is there betokened, but that the time of Antichrist is even at hand.* For he followeth him (saith Gregorie) that despising the ioye of equalitie amonge the Angels labored to pearke up to the top of singularitie. For they thought it a base thing not to be lifted vp about their fellow Pastors or Elders, so that they procured by agreement and consent among themselves, that some one among the rest, in every assemblie should be called a Bishop: where before that time all the preachers, Pastors, and Elders, were generally called Bishops: so that Bishop, Pastor, or Elder, were *Synonima*, wordes of one and the selfe same signification; But now they agreed, that one of them onely in every assemblie should be called a Bishop: and he onely and singularly should be so termed, whereas all the rest were so called before. which injurious dealing with the rest of the Ministers went yet more forward: namely, as at the first agreement one only in every Congregation or assemblie, should be called Bishop; so this devise of Sathan within a while grew so fast, that onely one in every Dioces was so called, and all the rest were called Ministers, Elders, and Pastors, and not Bishops. What injurie this was to all other Pastors & Elders, yea & to the holy Ghost himselfe, which gaue them all, as well as to any one that reverent name of Bishop; he that hath eyes in his head may easily see. For as poore christians should haue great injurie if it should be made vnlawfull to call any man a Christian, or a christian man, but only a Prince, a Lord, or a Noble man: so all the pore Pastors and Ministers haue great injurie, that one Lord in a Citie or Dioces, onely, should be called Bishop, seeing Gods owne word calleth all Pastors and Ministers of the

word Bishops; as well as all faithfull people Christians. And thus within a while these Bishops did not only take to themselves the name, wealth, & dignities which God forbiddeth them; but they tooke from other such names, wealth, and dignities as God had appointed them. Shewing themselves plainly disobedient to God, and injurious towards men, and namely, towards their brethren and fellow servantes in one and the selfe same function appoynted by God. And heere touching this matter take the wordes of *M. Calvine* that excellent and learned Divine upon the first chapter to *Titus*. *Porro locus hic abunde docet, nullum esse Presbyteri et Episcopi discrimen, &c. Verum nomen officii quod Deus in commune omnibus dederat, in unum solum transferri, reliquis spoliatis, et iniurium est, et absurdum. Denique sic pervertere spiritus sancti linguam, ut nobis eadem voces aliud quam voluerit significant, nimis profanae audaciae est.* This place of the Apostle to *Titus*, (saith *M. Calvine*) doth very evidently teach that there is no difference betweene a Bishope and an Elder or Minister, but, the name of an office which God gaue to them all in common, to transfer it onely to one among many of them, spoyling or robbing the rest thereof; is both injurious and absurd. To conclude (saith *M. Calvine*) soe to pervert the tongue or language of the Holy Ghost, that the same wordes or names should signifie an other thing vnto vs then he would haue it: It is a point of too prophane or heathenish bouldnes. Heere-vnto I will add the wordes of *M. Musculus* in his Common Places, being translated into English, and dedicated vnto *Parker Arch-Bishop of Canturburie*, in the dayes of *Queene Elizabeth*, his wordes are these. *When that temptation of greatnes and superioritie, gat once into the mindes of the Priests, Pastors and Doctors: then*

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Calv. in epist. ad Tit. cap. 1. 7.

Musc. Com. pla. fol. 166

men began to chose some one of the Elders, which should be set above the rest, and aduanced vnto higher degree, and be called a Bishop: and thus he should onely and singularly be called, as all the rest were commonly called before. Whether this device doth any good to Christs Church, that Bishoppes are become (rather of custome (as Ierome saith) than upon any truth of the Lords appoyntment,) greater then the Priests; it is better declared in these latter times, then when this custome was first taken up, which we may thanke for all the pride, wealth, and tyrannie of the Princely, and riding Bishops, yea for the corruption of all Churches: which if Ierome sawe, no doubt he would acknowledge it to be ~~not~~ the device of the holy Ghost to take away schismes, ~~as~~ it was pretended to be, but of Sathan himselfe, to deciae and destroy the old Ministerie in feeding the Lords flocke.

Whence it is come, that the Church hath not true Pastors, Doctors, and Elders or Bishops, but under the couller of these names we haue idle bellies & magnificall Princes. Wherevnto I ad al-
 so the words of M. Beza upon the first chapter to the Philippians. *Episcopus igitur intelligit, quicumque verbo et gubernationi praeerant, puta pastores, Doctores, et presbyteros. &c. Hac igitur olim erat episcoporum appellatio, donec qui politiae causa reliquis fratribus in catu praeerat, &c. Peculiariter dici episcopus cepit. Hinc cepit Diabolus prima tyrannidis fundamenta iacere in Dei Ecclesia. &c. En quanti sit momenti a Dei verbo, vel latum unguem deflectere.* The Apostle saith M. Beza meaneth by Bishops all those which were appointed to rule in the word and goverment of the Church, namely the Pastors, Teachers, & Elders. This was of old time the denomination of Bishops, vntill he which for pollicy sake was preferred in the assemblie before the rest of the brethren, began only, or peculiarly to be called Bishop: heer-
 of the Devill began to lay the first foundation of tyranny

Beza in Phil.
cap. 1. 1

in the Church of God. Behold (saith *M. Beza*) of how great waight or moment it is to decline from the word of God, yea though but a hairs breadth. Here is also to be noted how *Ierome* many yeares after often times putteth the Bishops in remembrance of their originall estate and titles, even when long custome had established the same; As in his epistle *ad Evagrium* and in his Commentarie upon the Epistle to *Titus*, and divers other places you may read. *Let Bishops know (saith he) that rather by custome then by any truth of the Lords appoyntment, they are become greater then the Elders, or Ministers: and, the Church ought to be ruled in common.* And this ~~which~~ *Augustine* also acknowledgeth in his Epistle to *Ierome*, who ~~himself~~ himself was a Bishop, and a man in that degre of the highest note in the world: saying to *Ierome* (who was then but a poore Minister, nor never would be other.) *Quanquam secundum vocabulum, quod usus obtinuit, Episcopus maior est presbytero Hieronimus tamen in multis maior est Augustino.* Although (saith *Augustine*) according to the terme, which vse hath brought in, a Bishop is greater than an Elder, yet *Ierome* in very many thinges is greater then *Augustine*.

*Ieroma. ad Evag.
and in Tit.*

August. epist. 19

And this former saying of *Ierome* is commonly alleadged and allowed by all the excellent writers in the defence of the gospel to the same effect; as you may reade in the *Harmonie of Confessions. Con. Helve: 2. sect: 11. Tit.* Of the Ministers of the Church. Wher their words be these: *So the Bishops must know that they are aboue Priests rather by custome than by the prescript rule of Gods truth, and they should haue the goverment of Gods Church in common with them. Thus far Ierome. Now therefore no man can forbid by any right but that we should returne to the old apoyntment of God, and rather receaue that, then the custome devised by men.*

And

And this conclusion in the *Harmonie of Confessions*, every man may see is plainly grounded vpon the confession of the holy Apostles, *Peter* and *John* saying, *whether it be right in the sight of God to obey you rather than God, iudge ye.* Act. 4. 19
 A man would thinke it impossible, that any Christian should deny that we ought rather to receaue the appointment of God, then the custome devised by men. Which custom (as *M. Musculus* saith) we may thank for the pride wealth, and tyrannie of our Princely and riding Bishops, and for all other corruptions of the Churches, as shall more plainly appeare heerafter.

Heere the Prophet *Isaiah* saith of them that fought against *Sion*, *Staye your selues and wonder: they are blinde, and make you blind, they are drunken, but not with wine, they stagger, but not by stronge drinke. For the Lord hath covered you with a spirit of slumber, and hath shut up your eyes, the Prophets, and your cheife Seers hath he covered.* Isai. 29. 10. And before I proceed any further, I will say with *Isaiah* the Prophet, *Stay your selues and wonder at an admirable worke of God.* For as soone as this first foundation of tyrannie (as *M. Beza* calleth it) was laide in the Church of God, and that the name of *Bishop* which God had given to all the Ministers of his word in common, was transferred to one alone among many, the rest being robbed and spoyled thereof: even quickly after was written upon the forehead of this Bishop, *a mystery*, a strange and vnknowne name, even the very name of Antichrist, that is to say, *Papa*, a Pope. For straight way in generall, all the Bishops were called by the name of *Papa* or Pope, taken (as some learned men suppose) of the Greeke *Syracusane* word, *Pappas*, signifying a Father.

The Papists themselues seeking for the Etymologic
 of

of this word, are soe astonished therein, that some of them say it was taken from *Papé*, the interjection of wonder. Howsoever, a word it is fecht out of the bottomles pit of hell, that it might be a marke to make difference between a Minister and a Bishop, and betweene a Pastor and a Pope, as the word *Missa* was devised by the Devill to disguise the Communion withall, and to supersubstantiat the blessed bread of the Lords Supper into the cursed Idoll of the Popes masse. And from hence arose at last that one *Pope* of Rome over all: of whom they say in their glose *Papa stupor mundi*, the Pope is the wonder and the admiration of the world: neither God nor man, but a thing between both. Some haue thought it might be taken of *Pappa*, which some say the latine children vsed to call their Fathers by; as our children call *Dadd*: other some haue imagined it should be taken from these two words *Pater Patrie*, which the Romaines used to write by way of abreviation thus: *Pa.* (with a pricke) and *Pa.* (with another pricke:) So that the prickles in the middest being left out, there remained *Papa*. Such far fecht follies, and ridiculous dotages, the Papisticall crue are faine to seeke for to find their holy Father *Papa*, the Pope. But this is certaine and evident, that as soone as it was agreed vpon that one onely, among many Ministers of the word of God should be called a Bishop: and the rest should be robbed of that name, which the holy scripture hath geiven them: this singular and peculiar Bishop, (set up as it were with a higher degree and name then the rest) was straightwaye called in a speciall sort, *Papa*. As *Cyprian* one of the most auncient Fathers was vsually termed. The Elders & Deacons of Rome writing to him, doe set downe the superscription of their Epistle in these words: *Cipriano Papae, presbyteri*

byteri et Diaconi Romæ consistentes, salutem. To Pope Cyprian, the Elders and Deacons of Rome, wish health. And in the latter end and conclusion of the Epistle they say vnto him. *Optamus te beatissime ac gloriosissime Papa, in Domino sē. per bene valere, et nostri meminisse.* We wish thee (most blessed & most glorious Pope) ever good health in the Lord, and that thou alwayes be mindfull of vs. Likewise *Ierome* writing to *Augustine* saith, *Domino vere sancto et beatissimo Papa, Augustino, Hieronimus in Domino salutem.* To the right holie and most blessed, Pope Augustine, *Ierome* wisheth health in the Lord. The very same words also are vsed vnto *Augustine* in his epistle 21. And so likewise in the rest. Neither doe I speake these things to condemne those excellent auncient Fathers, (who otherwise many yeares were singular instruments & profited greatly the Church of God) but to shew how great abuses crept in, duringe the most pure times, (like as hath been before said) even in the time of the Apostles themselues, and after more & more vnto the full setting up of Antichrist the Pope, that great *Papa*, (the Bishop of Rome) who alone gat this nāc *Papa* Pope, at the last to be peculiar & proper to himselfe. Thus growing vp by little and litle, from the first beginning of the petie *Papa*, vntill he and all his cleargie with him, came vp vnto their full perfection, and papisticall dignitie. Which time when it drew neere, errors and most enormous and shamefull abuses crept not in by litle and litle, but were throwne in by shouelles full, and cart loads. And further I noted it, to set forth the wonderfull providence of God (without which nothing is done in heave earth, or hell.) To set such manifest charecters and markes vpon the first beginnings of mischeife, which although it could hardlie be discerned in the beginnings thereof, yet

in the event and full high estate wherevnto they grew, a very child might vnderstand, perceave and see it. So that at the lenght when the new light of the gospell should shine, even the old and first originall errors might therby the better be corrected. For in Prophecies & mysteries it must alwayes be obserued, which that most auncient Father *Ireneus* saith in his 4. booke & 43. chapter. *Omnis enim prophetia priusquam habet efficaciam, &c.* All prophecies (saith he) before they haue the effect, be as it were riddles & ambiguities vnto men: but when the time is come, and that is come to passe which is prophesied, then the prophecies haue a cleare and vndoubted exposition. So we see in this mysterie of *Papa* or Pope when it first began, it was such an *anigma*, as was almost vnpossible to vnderstand wherevnto the old Serpent ment to bring it. But now the event thereof being come, and the Angell betweene heaven and earth preaching the everlastinge Gospell and setting up the new light thereof in many Nations and Churches: every man that wincketh not may see it.

Now therefore to proceede, (as *Augustine* saith in his 18. booke and Second chapter, of the Cittie of God: That it may the better appeare how *Babylon* the first *Rome* keepeth her course with the Citie of God, whom shee maketh a pilgrime or stranger in this world.) When the name of Pope had thus possessed the Bishops whereof many were both godly and learned, yet they never drempt of the mischeif that followed, nor of the great *Papa* the Pope that man of sinne even the sonne of perdition; that exalteth himselfe against all that is called God, and sitteth in the temple of God sheewing himselfe that he is God. The mystery of which iniquity began to worke even in the Apostle *Pauls* time.

How

Howbe it the godly Fathers (as I said) little suspecting any such matter, laboured tooth and nayle to keepe under the Pompe pride and ambition of the Bishops & Pastors of the Church, which they saw now began to grow both in riches and regiment; and which after their time grew in few yeares beyond all measure. But because I shall haue occasion to use the examples and doctrine of the auntient learned and godly Fathers, against the pōpe, pride, and lordly estate of Bishops, least I should seeme to be injurious and prejudiciall to the sufficiencie of honor, living and maintenance which both by the word of God, and by the iudgment of the auncient Fathers doth of right belong vnto all Pastors Bishops or ministers of the word, and which the authority of all christian Magistrats & Princes ought to provide for thē, I will adventure to set downe a proportion of such estate and living as I am fully perswaded doth of right and by the law of God appertaine vnto them, and ought by Princes and Magistrats to be appoynted and provided for them. Wherein I cannot but obserue the most excellent and honorable advice and charge which the Kings Majestie in his owne booke giveth vnto his Sonne our Noble Prince. As first in his preface (he saith) *I exhort my Sonne to be beneficiall vnto the ministrie, praying God that there is presently a sufficient number of good men of them in this kingdome (of Scotland) and yet are they all knowne to be against the forme of the English Church.* And in his second booke his Majestie chargeth him, *that he should see all the Churches within his Dominions, planted with good Pastors, the Scholes (the Seminarie of the Church) maintained, the doctrine and Discipline preserved in puritie according to Gods word, and sufficient provision for their sustentation.* It pertaineth therefore to the duety of Prin-

A sufficient maintenance is due to the ministery And what it may be.

Basilicon dor.

ces to see that there be a sufficient provision, for the sustentation and maintenance of their Pastors, and suerly Godslaw doth expresly requier it. And as the law of God doth evidently forbid them a Lordly estate, so it doth vterly condemne the beggerly and miserable estate of the Pastors and preachers of his word. Wherefore the law saith, *Beware that thou forsake not the Levite all the time that thou shalt be upon the earth.* Vpon which place M. Calvine saith, *Moses addeth. That the people should beware in any wise that they defrauded them not of their right: And not without cause. For as I have told you before (saith M. Calvine) God had appoynted them of purpose to serue him, and the greater parte of them also to teach his people, that his law might be knowne. Seeing it was so, it was good reason that they should haue wherewith to finde and maintaine them, For in very deepe aparte of the inheritance belonged to them, because they were descended of the lineage of Abraham. But God put them from it, to the end they should not be troubled neither with tilling of the ground nor with any other businesses: but onely giue them selues wholly to the doing of their office. And it is not without cause that Moses plainly exhorteth the people to doe their duety in this behalfe, for wee see the vnthankfulnes of the world. They Idolaters can finde in their hearts to mainteine their Preists and they spare for no cost: but as for them that serue God purely, there is commonly no account made of them as hath been seene in all times. And further he saith. And if it were in the worlds choice, it had alwayes leuer to maintaine a whole Covent of Munks and Canons to houle out with full gorge, than to find one Preacher that would speake as he ought to doe.*

And surely it is plainly seene at this day in the Popery and in such places where such reliques of Popery are left, that they had rather maintaine their Lord Bishops all though

Deut. 12

Calvin.

though they be unpreaching Prelats with many thousand pounds of yearely revenues, then good Pastors and diligent Preachers with a hundred or twaine. But to this purpose the words of *Agur* in the 30 of the *Proverbs*, are worthy to be noted. Where he saith, *Every word of God is pure, he is a sheild to those that trust in him. Put nothing vnto his words, least he reprove thee and thou be found a lyer. Two things haue I requyred of thee, denie me them not before I dye. Remoue far from me vanity and lyes. Giue me not povertie nor riches: feed me with foode convenient for me: least I be full and denie thee, and say who is the Lord? Or least I be poore & steale, and take the name of God in vaine.* And marke that he saith *deny me not them before I dye*, that is grant me these two things, not for a day, or a time, or for a yeare, or two. But that I may enioye them, and obserue them all the dayes of my life. Which thing *Lavater* in his Commentarie upon those wordes rightly understandeth. Saying, *Nec tantum postulavit ad diem &c.* Neither doe the Prophete to this purpose make this request, for a day, or for a Moneth, or for a yeare or two, but for all the time of his life. For this it signifieth which he saith, *denie me not untill I dye*, that is to say, as long as ever I shall liue. In which words it is manifest that *Agur* in his Prophecie speaking as he was inooved by the holy Ghost: setteth downe himselfe as a patterne, for all the Prophets, Pastors, and Teachers of the word of God. What manner of state and living they ought to desire, and of right ought to be given vnto them. Namely, a meane estate betweene poverty and riches, neither to set them vp like Lords, nor to tread them downe like beggers, neither to pamper them with the abundance of many thousands, nor to abase them with lesse then one hundred.

Prov. 30. 6.

Lavater in
Proverbs,

1 Cor. 9, 13, 14.

Musc. in 1. Cor.

Bernard

And this the Apostle Paule doth plainly confirme in his Epistle to the *Corinthians* where he saith, *Doe ye not knowe, that they which minister about the holy things, eate of the things of the Temple? And they which waite at the Alter, are partakers with the Alter.* So also hath the Lord ordained, that they which preach the Gospell should liue of the Gospell. Vpon which place saith *M. Musculus*, (and with him to the same effecte all the best Commentaries, both of the Protestants late writers, and also of the auncient Fathers) *Vivant: inquit, Victus necessitas vivendi verbo expressa est, ut intelligas tantum victus deberi ex evangelio Christi ministro, quantum ad necessariam vitam sustentationem sufficere potest, non quantum delitie et luxus exigunt.* Should liue, saith he. the necessitie of foode & sustentation is expressed by the word, *liue*, that thou shouldest vnderstand that such a living is due for the preaching of the Gospell vnto the Minister of Christ, as may suffice to the necessary sustentation of life, and not such a living as delicacie requiers. And old *Barnard* upon the same place: which though according to the proverbe he saw not all, yet saw he so much that he saith, *Vivat de altari iuxta Apostulum; alimenta et quibus tegatur habens, his contentus sit; vivat, non superbiat, non luxurietur, denique non ditetur, nec ex clericatu ditior fiat:* He ought to liue of the Alter as the Apostle saith, that is, having foode and rayment let him there with be content: he should liue of the Gospell saith *Barnard* and not to be puffed up, and not liue delicatly, not be made rich of the gospell: to conclude, by his Ecclesiasticall office he should be made never the richer.

And here I thinke good likewise to set downe touching the same matter, the words of our blessed Martir and reverent Father *Doctor Barnes*, answering them that sayd they
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fold not the word of God, but received the reward of their labours. Tell me (saith D. Barnes) ye that be without shame if you doe sell but your labours. Is it not a soare and unlawful price to sell it so deare? what Bishop can deserue by his labour a thousand poundes by the yeare? and yet some of them haue a great deale more and labour nothing at all. How deare would these men sell their labours if they should be Tanker bearers: they would make water dearer then wine. Yea, tell me what labour there is within the Realme that is halfe so deare sould as their idlnes is? But, O you bellic gods, did not Christs Apostles take paines and labour about the ministration of the word? And in fulfilling of their office more in one day, then you doe in all your liues. and yet was it not lawfull for them more to receiue then a living. For our M. Christ said, the worke man is worthy of his meate: so that our Master would: that they should receaue noe more, but that was necessary. Also S. Paule saith, Our Lord did ordaine that they which preach the gospell should liue on the gospell. Now which of you all doth preach the gospell? Not one: and yet will you enioye those innumerable possessions. S. Ierome saith one this same text, You must liue of the Gospell but not be rich. Also Chrysostome saith, I say bouldy that the Bishops and Prelats of the Church, may haue nothinge but meate and drinke and clothinge, least they should set their affections upon those thinges. Heere haue you plainely (saith Doctor Barnes:) that if you did labour faithfully and truely in the gospell you could haue but a living thereon, and no Lordly possessions. And thus far D. Barnes, one of our owne English Ecclesiasticall reverend Fathers, and blessed Martir of God.

Now the Apostle in the same chapter proueth, that the Preachers of the Gospell ought to haue not onely a bare living, but also maintenance, when he saith, My desire is that I may see you face to face, that I may preach to you as unto the living and not to the dead. *1 Cor. 2.3 456.*

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and drinke. Or haue we not power to leade about a wife being a sister as well as the rest of the Apostles, and as the brethren of the Lord & Cephas? Or I onely and Barnabas, haue not we power not to worke. By these words it is most manifestly and cleerly proved, that the Preachers of the Gospell with their wiues and houthoulds should haue such a sufficiency of lyving, as might maintaine them in good sorte with out any labour of their owne handes. So that all preachers of the word of God haue authoritie & power not to worke, but so to be maintayned, that they may wholly and altogether attend upon their Ecclesiasticall functions.

Acts 6.2.

Further also, that the Preachers of Gods word ought to be so maintained as they should not neede to worke & labour with their hands, is most evidently proved in the sixt of the *Acts*, where all the twelue Apostles with one consent say, *It is not meete that we should leaue the word of God to serue the tables.* For if it were meete, that the preachers of the word of God should be imployed or occupied in any worke or busines in the world; What imployment would be fitter, then that holy labour of attendance vpon the poore? And marke these words of the holy Ghost pronounced with a full consent of all the Apostles; *That we should leaue the word of God,* (say they) whereby they plaine ly declare that they must needes haue left the preaching of the word of God, if they should haue attended upon any other bysines whatsoever. Now if the Apostles could not doe it, what Bishops or Pastors are able to performe it? Can Satan so blinde their eyes, that they should think themselves wiser; and endued with greater graces and gifts of God then all the Apostles of Christ, so that they can performe more dueties, offices, and functions, then the Apostles were able to doe? And marke the conclusi-

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on of their words in the same place. And we (say the Apostles) will give our selves continually to prayer, and to the *mini-*^{ver. 4}
stration of the word. Where note well this word continually.^{v. 5}

And S. Luke saith, *this thinge pleased the whole multitude,* whereby we may see, that the whole multitude vnderstoode that he which preacheth the Gospell, ought not to be entangled with any other busines. And herevnto I will further add the words of Chrysostome speaking in the defence of a sufficient maintenance for the Pastor & preacher of the word of God upon the Epistle to Titus cap. 2.

Vide quaso, quanta rerum absurditas, num ille debet carere ministro? Ut sibi necesse sit incendere ignem; et aquas afferre, et ligna perfringere atque in foro sepe necessario ingredi; potest esse maior perversitas, maiorque confusio? At sancti quidem illi viri Apostoli cum qui doctrina insisteret neque ad viduarum ministerium applicari voluerunt, verum id opus indignum arbitrati sunt, &c. See (saith Chrysostome) I pray you how great absurditie there is of these things, should the Pastor be without a servant to tend upon him, so that he must make his fire himselfe and fetch water, breake his sticks for his fire, and goe often to the market for things necessary, can there be a greater perversitie, or a greater disorder? Those holy men the Apostles thought it an vnmeet thinge that he which should attend vpon the word, should be employed so much as to the service of the poore widdowes.

Ye see, how this auncient Father Chrysostome applyeth the same place of the *Acts* to this purpose, and vehemently defendeth that he which attendeth upon the word, that is, he which preacheth the Gospell that he should be able to keepe a man to attend vpon him. And herevnto agreeth the example of the Prophets, who being extraordinarily called, had far lesse neede of any ordinary assi-

stance of service. God himselfe immediatly commanding other to sustaine them, and the very foules of the aire to feede them. Who havinge power to commaund fire to fall from heaven, upon their wicked adversaries, and power to raise the dead to life againe for their beloved friends, God so providing for them that one handfull of meale & a litle oyle in a cruse should grow and increase to such abundance that it sustained them and other a long time.

And not onely in matter of bodily sustenance, but also even to the payment of their debtes to their poore friends, so to multiplie the creatures of God for them that they had abundance, both to pay their creditors, and to sustaie themselves.

These Prophets therefore a man would thinke, should haue litle neede of ordinary attendance of a servant to waite upon them, yet God would haue it that each of them, should haue such ordinarie maintenance, that they should be able to keepe one man to attend upon them.

That they might be freer from the busines and affaires of this life, and to attend whollie and continually to prayer and administration of the word. As *Elijah* had by the ap-
 2 Kings 3. 17
 poyntment of God *Elisha* to waite upon him and to power water upon his handes. As it is written in the 2 of *Kings* the 3 chap, and the 11. verse. By the which words of *powering water upon his hands*, the holy Ghost signifieth the free attendance of such a one as we call a serving man, which waiteth upon his Master and serveth him even in the least matters. And likewise *Elisha* had his servant *Gehazi* attending upon him as he went by the way, and waiting upon him in his chamber which the *Shunamite* had prepared for him: so had *Jeremie*, *Baruch*, and no doubt all the rest of the Prophets, though their names and service
 be

be not so expressly set downe in the text. But heere I can not but rest a litle upon that memorable historie of the *Shunamite* a woman (as the text saith) of great estimation, an honorable person, which had no neede to make suite or craue any thing, either of King or Captaine. In what reverent sorte she entertained the Prophet, and with care she provided althings necessary for him, and with all how *Elisha* was able to doe for hir, both with the King and generall captaine. *I knowe* (saith she to her husband) *that this is an holy man of God. Let us make him a litle chamber, (I pray thee) with walls, and let us set him there a bed & a table & a stoole & a candlesticke, that he may turne in thither when he cometh to us.* She saith not let vs make readie the great chamber, and let vs consider that he commeth with fortie, or fiftie, or threescore men, whereof many be gentlemen of good account, so that all the chambers we haue must be well furnished & trimmed up. But she prepared for him a studentlike lodging, in which he might be lodged when he came. Heere you see the meane estate wherein the prophet kept himselfe: and which all godly persons thought it meetest for him to continue in. Notwithstanding that he was in so great favour, both with many Noble personages, and with the King himselfe. And specially with the King who so loved and honored him, that being sicke the King in his owne person came vnto him, wept upon his face, and cryed out saying, *O my Father my Father, the charer of Israell, and the horsmen of the same.* And yet he allowed him not foure or five thousand pounds by the yeare: nor made him a Lords grace, nor an Archprophet; but let him liue in such a meane estate as hath been before declared, and as the Prophet thought meetest for himselfe to continue in. And not unfitly heerevnto may be joyned the

2. King 4, 9, 10

history of *Constantin the great*, and his singular loue and fa-
 vour, towards the Ministers and Preachers of the word
 of God in his time; that we may see together what was
 the estate both of the Prophets in the old Testament, and
 of the Preachers of the word of God in the New. And
 how Kings & Princes maintayned the, which most dear-
 ly loved them. In the life of *Constantine* thus it is written.
Dei vero ministros ad se accersitos semper honore precipuo
dignos censebat et omni officio prosequabatur, nihil circa devo-
tos addictosque numini benignitatis aut humanitatis mittebat.
Homines quidem de vultu ornatuque tennes, alia tamen apud
eum nota convictores erant, haud assecla. The Ministers of
 God being called unto him, he ever thought them most
 worthy of speciall honor, and did reverence them withall
 duetifulnes, and he omitted nothing towards them who
 were devoute, and dedicated to God which pertained to
 loving kindnes or curtesie, yet they were men indeede in
 countenance and garnishment but poore: but in another
 note they were familiar companions with him, and not
 waiting servants. I neede not to amplifie this matter: ye
 see (as I haue saide) the estate of the Ministers of Gods
 word both in the old Testament and in the New, vnder
 those Kings and Princes which so highly favoured, hono-
 red, and so dearely loved them. And yet never made the
 Lords nor Archlords, nor maintayned them in any pom-
 pous or lordly estate. And heere I will ad the example of
Athanasius, who must needs haue been extolled and lifted
 up unto a Lordly dignitie by that great and mightie Em-
 perour *Constantine*, if he had not thought it vtterly unlaw-
 full so to exalt any Bishop in the world. Being the onely
 man aboue all the rest among all the three hundred Bi-
 shops in the Counsell of *Nice*, which confuted, and con-
 founded

Vit. Const. apud
 Euseb.

founded the horrible heresie of *Arins*, which then was readie to overrunne the Church of God; in so much that he was called *Oculus mundi*, the eye of the world. And whose Confession is set up and received even to this day in all christian Churches, and called *Athanasius Creed*: yet when he was accused to haue turned the corne (which the Emperour sent unto the Citie) to other uses then the Emperour had appoynted. The *Synod of Alexandria* in their Apologie for *Athanasius*, maketh this answer, *Quid Athanasio remotius a crimine? qui si vel in ipsa Alexandria fuisset quid tamen ipsi cum negotiis prefecti*. What could be further of from fault then *Athanasius*? Which if he had ben at that time even in the Citie of *Alexandria*, yet what had he to doe with the affaires of the Magistrate. And further they say, *Nec fieri posse vt homo privatus et pauper tantum virium haberet*. Neither could it be possible, that such a private and poore man should be able to doe it.

*Synod. Alexas.
Apol 2.*

Heere you see the estate that *Athanasius* the most famous Bishop in the world at that time was in, and how the Bishops themselves, and the most godly Princes, and Emperours thought fit for thē to live in. All these things being considered, I conclude that the Pastor or Preacher of the word of God, ought to be so maintayned that being freed from all other busines, he might haue one man at all times to waite upon him. Whereunto a convenient proportion of living, as the state and rate of thinges stand at this day in England cannot be lesse then one hundred pounds by the yeare, considering that he may not attend upon any other occupying, affayres, or busines, but onely and continually upon prayer and administration of the word. Wherefore I say, at the least one hundred by the yeare: for so the sound judgment of reason requyreth.

A reasonable
proportion for
a Pastors main-
tenance

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p. 44.

Howbeit if some one be about other charged with many children or other wayes, or in speciall sorte with excellencie of gifts be found worthy to be preferred before other, the living unto such may & ought to be encreased, yet so, that none exceede the revenues of two hundred, or there about. Which thinge agreeeth well with the words of his Majestie: in his second booke of his *Basilicon Doron* where he saith, *As some will deserue to be preferred before other, so chaine them with such bonds as may preserve that estate from creeping to corruption.* And surely a foule and shamefull corruption it is, that any Ecclesiasticall person, should be maintained upon and by any Ecclesiasticall living, exceeding the reasonable estate and proportion before named. For so he is both corrupted himselfe, and also robbeth other of that which by right belongeth unto them; while the one is lifted up to a Lordship, and the other kept under in a beggerly estate.

Now to goe forward with the proceeding and growing up of Antichrist and his Babilonish whore. When the Bishops had taken a degree about the rest of the Pastors, and had the name of *Papa*, as it were written on their foreheads, and usually given them in their titles, and their regiment creeping up to whole Cities & Diocesses. So that some of them began to maintaine themselves as Lords, and to claime a Lordly estate. The godly learned Fathers not seeing the mischeifes that were already by a generall and common consent crept in: whereby it was imposible to keepe out the foule corruptions following, not onely tollerated the foule abuses brought in, but also they themselves in their simplicitie, with a zeale of God, though not accordyng to knowledge, brought in many bald Ceremonies and corruptions, which for brevityes sake

sake I will passe over, and onely set downe the words of
 our English Father *George Alley* Bishop of *Exeter* of the
 corruptions in the Sacrament of Baptisme brought in by ^{Alley}
 the auncient Fathers. Whereby we may see the weaknes
 even of the first times and former ages. *Tertullian* writeth
 (saith he) that when we come to the water we stay somewhat be-
 fore in the Church vnder the hand of the Priest, and doe protest
 that we will renounce the Devill, his pompe, and all his Angels.
 After that we be thrise dipped in the water, answering no more ^{de corona militie}
 then the Lord hath determined in his gospel. And then being
 taken out we tast of milke and hony. And from that day we ab-
 staine from being washed by the space of a whole weeke. Here you
 may see (saith our Bishop of Exeter) by the words of *Tertul-
 lian* what rites were added unto Baptisme, as abrenunciations, three
 immersions, tasting of milke and hony, abstinence from washing. ^{lib. 15. in Ela}
 In his first booke against *Martion*, he maketh mention also of
 oyle: *S. Ierome* testifieth that wine was added to the milke, he
 writeth in his commentaries after this manner. The Lord did
 provoke vs not only to buye wine, but also milke, which
 signifieth the innocencie of infants, which manner and
 type is even at this day observed in the west Churches,
 that wine & milke be given to them that be borne againe
 in Christ. *S. Augustine* in certaine places of his works doth
 shew, that divers prayers and manners, were used about Baptis-
 me, he maketh mention of Exorcismes, and Exufflations a-
 gainst the contrary power: he speaketh of Godfathers which
 promise faith for the infants, he maketh mention also of oyle
 wherewith the christened were annoynted. After *Augustine*,
Rabanus Maurus Bishop of *Mentz* maketh rehearsall of ma-
 ny moe Ceremonies in Baptism, as to signe him that was Baptised
 with the Cross in the forehead and in the breast, to blesse salt and
 to put it into his mouth, of a white cloth which we call the Chri-

some. All those things, and many such other were added from time to time by men. But if antiquitie may seeme to defend the manner of these rites, who dare deny the authority of the Apostles far to excell their authorities, for the Apostles were longe before them. Therefore it shall be best to cleave to, and follow the steppes of the Apostles, as well in the ministerie of Baptism, as in other godly ministrations. Thus far our Bishop of Exeter.

And as these foule corruptions and other such like, were even then brought into Baptisme, so likewise in the Supper of the Lord, & many other orders of the Church. As namely, the filthy vermin of *Monks* in the time of *Augustine* and *Ierome* grew to be almost innumerable, which although at that time they had very coulerable pretenses and great shew of vertue and holines, yet had they noe ground in the word of God; and so by the event we now manifestly see, that they were nothing else, but the very *Locusts* which even then began to come out in the smoke of the bottomles pit, spoken of in the 9. chap. of the *Revelation*. Yet these auncient Fathers tolerating and bringing in these and many other follies and Humane inventions, laboured with might & maine to keepe downe the pōpe, pride, and stately regiment which they now saw grew so fast and without measure in the Bishops, Pastors, and the rest of the clergie; as things in the Church which they saw to be most intollerable, and most cleerely against the word of God. And therefore they fought against them, both by their examples of life, by their doctrine, and by generall constitutions and decrees made in their assemblies and Counsells. As *Basilius Magnus* which saith. *Quod non oportet eum cui concreditum est predicare Evangelium, plus possidere quam ea quæ ad necessariū ipsius vsum sufficiant.* That it is not lawfull for him, to whom the preaching of the

the word of God is committed, to possesse more then that which may suffice for the necessary vse of this life. And to shew the practise of his owne life therunto according, vpon occasion being threatened with the confiscation of his goods, he answereth. *Siquidem horum nihil me cruciari poterit; equidem opes non habeo, praterquam vestem la-* Zoz lib. 6 c. 16
ceram et paucos libros; sicque terram incolo quasi semper ex ea migraturus. Certainly (saith Basil) none of these thinges can greatly vex me, for surely I haue no riches, more then a ragged gowne & a few bookes, and so I dwel vpon earth as looking ever to depart out of it. And Gregorie Bishop of Nisse, in his funerall oration in which he did celebrate the prayse and memory of this his brother Basil the great, saith. *Placuerat ab initio nihil quicquam possidere et pauperē esse tanquam petra immota atque inconcussa stabile firum; id* Impress. Basil Anno 1562.
iudicium fuit, concupiscebatur per puritatem appropinquare Deo. pag 347

It pleased him (saith Gregorie Nissen) to possesse nothing at all and to be a poore man: and this his judgment was stable and firme as a rocke that could not be removed, and he coveted by puritie to drawe neere unto God. Marke well what a Puritane this Basil the great was, who had his addition of greatnes, not for the greatnes of riches, but for the greatnes of his learnyng, vertue, and purity of life. And marke how the Bishop of Nisse also numbred these things among his excellent vertues, namely that he lived in a meane estate, which he calleth povertie in comparison of pompous dignitie and Lordship. As he that may dispend but one hundred pounds by the yeare, is but a begger in respect of him that may dispend three or foure thousand. Thus much of Basil the great.

And Ierome complaineth and cryeth out against the Lordship of Bishops of his time in his Commentary up-

on the booke of the *Preacher* saying. *Hoc autem propterea evenit quia nemo peccantibus Episcopis audent contradicere: nec statim Deus scelus ulciscitur, sed differt pœnam dum expectat penitentiam:* This mischeife commeth to pass (saith *Ierome*) because whē Bishops doe naughtily no man dares speake against them, and God doth not straight way take vengeance of the abominable wickednes, but he deferrs the plague expecting their repentance. Heere we may see by these few wordes of *Ierome*, how the Lordly state of Bishops was even then crept up what thinke yee *Ierome*: would say, if he saw their magnificent estate in our age: Alas the poore proud Bishops of *Ieromes* time, if they should be compared with these, the comparison would be, as between Mountaines, and moule hills. But straight way after in the same place, *Ierome* saith further. *Nemo quippe audent accusare maiorem, propterea quasi sancti et beati et in preceptis Domini ambulantes augent peccata peccatis.* For indeede saith *Ierome*, no man dareth to accuse him that is greater then himselfe; and therefore as though they were holy and blessed men they goe forward, and heape sinne upon sinne. And heere it is worthy to be noted how *Ierome* againe in this place girdeth at the superiority that Bishops then had got aboue other Ministers of the word. For (saith he) no man dares accuse him that is greater thē himselfe, and therefore they goe boldly from one wickednes to another, and this is indeede all the advantage that they get by their superiority. But if that mischeife came of that small superiority, what a world of wickednes commeth of the Lordly estate wherein the Bishops now are. But *Ierome* in the same place goeth forth, saying. *Difficilis est accusatio in Episcopum, si enim peccaverit non creditur, et si convictus fuerit non punitur.* It is a difficult accusation against

gainst a Bishop (saith *Ierome*) for if he offends no man be-
lieues it, yea & if he be convicted, yet is he not punished.

And agreeable speech vnto this vseth our reverend Eng-
lish Father *M. Nowell* in his great Catechisme, where con- Newell Catech.
mending and speaking of the Discipline of the Primitiue
Church (he saith.) *But this Discipline since long time past by
litle and litle decayed, as the manners of men be corrupt, and out
of right course, specially of the rich and men of power, which
will needs haue impunitie, and most free libertie to sinne and doe
wickedly.*

But to returne to *Ierome*, ye see wherevnto the su-
periority of Bishops was come even then; and what fruite
this corne of evill seed, being then but newly sowed, hath
brought forth vnto this day, a man may easily judge. And
this is the cause why *Ierome* so often, (as hath been before
declared) putteth the Bishops in remembrance that *they
are greater then other Elders or Ministers by custome, and not
by any truth of the Lords appoyntment, and that they ought to
rule in common*. But the Discipline liked them much bet-
ter whereby they might haue free liberty to sinne, and
that no man might dare, or be so bould to reprove them,
much lesse to punish them. Yet *Ierome* in his Epistle to
Nepotian is bould with the Lordship of Bishops saying. *Il-
lud etiam dico quod Episcopi sacerdotes se esse noverint non do-
minos*. This also I say, that Bishops should know that they
be preists and not Lords. And further he saith to *Nepotian*
*Negotiatorem clericum et ex inope diuitem et ex ignobili glorio-
sum quasi quandam pestem fuge*. A man of the Clergy (saith
Ierome) that is an occupier and that is become of a poore
man a rich man, and of a man of low degree to be a man
of honorable estate, flye from such a one as it were from a
certaine pestilence. And touchyng his owne estate he

Epistlo 17.

faith being then one of the most famous christian Pastors in the whole world; and in many things greater & better learned then *Augustine*. *Altaris oblatione sustentor, habens victum et vestitum his contentus ero, et crucem nudam nudus sequor*. I am susteined by the offring of the Altar, and having food and rayment, and being a naked fellow my self I follow the naked Crosse of Christ. And in his Epistle to *Augustine* he saith. *Ego in parvo tuguriolo cum monachis, id est cum compeccatoribus meis, de magnis statuere non audeo*. I in my poore litle cottage (saith he) with certaine monks that is to say sinners, dare not determine of high matters. You see how far *Ierom* was from Lordly estate, he lived not in a Princly Pallace, but in a poore litle cottage: Yet for the excellencie of his fame and learnyng inferior to none which then lived. For prooffe whereof, and for the worthynes of the matter, I will set downe one example, though I shall make there in a litle digression.

Ad Algal, q. 11.

Algasia a gentle woman of *Fraunce*, dwelling at the least as far from *Ierom* as *England* from the Iles of *Canarie*, hearing of his excellent learnyng and knowledg in Divinity, sent purposely vnto him, from the borders of the Ocean sea, and the furthest part of all *Fraunce*, and passing by Rome, she sent unto him dwellyng at *Bethleem*, to be resolved in divers poynts of the scripture. Among which the *Eleaventh question* was, how she should vnderstand the words of the Apostle speakeyng of Antichrist. 2 *Thes.* 2 ca. In answering which question *Ierom* saith. *Nec vult aperte dicere Romanum imperium destruendum quod ipsi qui imperant eternam putant; unde secundum Apocalipsim Iohannis in fronte purpurata meretricis scriptum est nomen blasphemie; id est Roma eterna*. Nether would the Apostle (saith *Ierom*) say in plaine termes that the Empire of Rome should be destroyed

yed, which they that raigne there thinke to be eternall, where upon accordyng to the Revelation of S. Iohn, in the forehead of the purple coulered whore, there is written the name of blasphemie, that is of *Rome eternall*.

A religious and
right noble La-
dy.

In which discourse, diuers things of speciall note are worthy to be observed. As first the great zeale & carefull diligence of that Noble gentlewoman seekyng so far to know and understand the scriptures. O, that our Ladyes and gentlewomen of England, were so carefull to seeke after God, that their soules might liue. Secondly, that she passed by *Rome* (beyng right in the way to *Bethleem*) with the proud *Pope*, which boasteth himselfe to haue all knowledg within the coffer of his owne breast, together withall his colledge of Carnalls, and seeketh after *Ierom* the poore Minister of *Bethleem*. Thirdly, of how great fame, poore *Ierom* was for his knowledg and learnyng in Divinity. Fourthly, that the name of *Rome eternall* is the name of blasphemie, which is written upon the forehead of the purple coulered whore. Now to retorne againe to the state of the Church in *Ieroms* time; & leaving him to his poore cottage with his Monkes, let us see in what lordly estate *Augustine* liued, and what his judgment is concerning the same; of whome it is written in the *Homilie* of our English Church, that he was the best learned of all the Auncient Fathers. And *Posidonius* testifieth of him, how excellent and dilligent a Preacher he was: *Verbum Dei usque ad ipsam suam extermam agritudinam imprater-*
misse, alacriter, et fortiter, sana mente, sanoque consilio in eccle-
sia predicavit. He preached the word of God in the Church (saith *Posidonius*) without pretermisison, with sound mind, and advised judgment, even vnto the time of his extreame sicknes. Where marke the word *imprater-*
misse,

Hom. against
perit of Idola-
try. part 2:

Posid. de vit.
Aug. cap. 31.

lib. de Pastor
cap. 3.

Carth. Coun. 3.

Carth. Coun. 4.

misse, without pretermisſion, & how far the Lord Biſhops are from this dilligence in our dayes. Now touchyng this matter *Auguſtine* ſaith; *Vnde enim vivitur. &c.* It is of neceſſitie (ſaith he) to take ſo much as the Paſtor may be able to live on, and charitie requyreth ſo to be given unto him, not as though the goſpell were a thing to be ſould, and that ſhould be the price thereof which they take that preach it; for ſo they ſhould indeed ſell a great thing for a ſmale price, but they ought to take of the people the ſuſtentation of their neceſſitie, and of the Lord a reward of their ſtewardſhip. But let us heare, what *Auguſtine* and all the Biſhops of that parte of the world with him not onely ſay, but alſo in full aſſemblye decreed, in the *third Counſell of Carthage*. And firſt touchyng their titles Canon 26. *Vt primæ ſedis Episcopius. &c.* We decre (ſay they) that the Biſhop of the firſt ſeate ſhall not be called the cheiſe preiſt, or hie preiſt, or any ſuch manner of thing; but onely he ſhalbe called Biſhop of the firſt ſeate. And marke that they ſay nor any ſuch manner of thing. And alſo theſe words, but onely; by which two wordes they clearly reject the titles of Archbiſhop, Primate, &c. And touchyng their Lordly eſtate in life and livyng. In the 34 Canon of the *fourth Counſell of Carthage*, they decreed that a Biſhop ſhould not ſuffer a Miniſter or an Elder to ſtand when he himſelfe did ſitt: and in the 14 Canon of the ſame counſell they decree thus. *Vt Episcopius non longe ab eccleſia hoſpitiolum habeat*; That a Biſhop ſhould haue his litle poore dwellyng not far from the Church. Heere you ſee that as *Ierome* dwelt in his *Tuguriolum*, So *Auguſtine* bindeth himſelfe and the reſt of the Biſhops to their *Hoſpitiolum*; So far Biſhops ought to be from their princely *Palatium*. But *Auguſtine* and the reſt of the Biſhops with him, ſeeyng the miſcheiſe of Biſhoplike pompe growyng ſo faſt, ſeemed to thinke that no wordes could be ſpoken

Spoken or decreed plaine enough, to pull it down. Therefore in the 16 Canon of the same Counsell, they say & decree thus. *Vt Episcopus vilem supellectilem et mensam ac victu pauperem habeat, et dignitatis suae auctoritatem fide, et vite meritis quærat.* We decree (say they) that a Bishop shall haue base houshold stuffe, his manner of livyng and his table poore, and let him seeke the authority of his dignity by faith & worthynes of life. By what more effectuall words were it possible for *Augustine* and his fellowes to pull of the Lordly Cappe of maintenance, which the Lord Bishops doe weare: and how could they more violently stampe it under their feete? Yet heere perhaps some will say, we cannot deny but *Augustine* by way of doctrine & decree condemneth the Lordship of Bishops, yet he himselfe lived like a Lord: and so doth the *Pope* also call himselfe and writeth himselfe *Servus servorum Dei*. The servant of the servants of God. Yet liveth he like a Lord of Lords both spirituall & temporall, raigneth like a Prince by his spirituall Lordship over the soule, and by the temporall over the body. Well then let vs see how like a Lord *Augustine* lived.

Posidonius Bishop of *Calamine* well acquainted with *Augustine*, himselfe beyng a Bishop writeth the life of *Augustine*: where he so highly commendyng his worthy life, nombreth these things also among his excellent vertues. First he saith. *Docebat et predicabat ille privatim et publice in domo et in ecclesia* He taught and preached both publikely and privatly, both in the house and in the Church. And (as hath been before declared) without pretermisison, he never failed to preach the word of God in his Church, even unto the extremitie of sicknes. And touchyng his houshold, estate, and the rest of his life, *Posidonius* saith,

F

Mensa

Posid. de vit
Aug.

Ibidem cap. 22.

Mensa usus est frugali et parca, quæ quidem inter olera et legumina etiam carnes aliquando propter hospites vel quosque infirmiores continebat. He vsed his table sparynge and frugall; which among, beanes, pease, and such like poore mens fare, somtime also it had flesh thereon for strangers, or for some that were sicke. Behould this Lordbishops ordinary diet and daintie fare, perceauc ye not by his cheare how like a Lord he lived? But let us go forward; *Cochlearibus tantum argenti utens cetera vasa quibus mensa inferebantur cibi, vel testacea, vel lignea, vel marmorea erant,* Vling (saith *Posidonius*) onely silver spones, the rest of the vessels in which meate was brought in to his table, were either wodden, or earthen, or marble. Here I might reason thus; he lived not like a Lord, for he eate his meate in wodden dishes: and one the other side, he lived not like a begger, for he used to eate with silver spones. Neither was he driven to doe this by the beggery of necessity, but by a willyng purpose of heart. And also saith *Posidonius*, he ever kept good hospitalitie; marke that *Posidonius* beyng a Bishop also, commendeth him for this hospitalitie. Further he saith to *Augustines* commendation. *Et in ipsa mensa magis lectionem, vel disputationem, quam epulationem vel potationem diligebat.* And at his very table, he loved more readig or disputation, then either eatyng or drinkyng. But heere perhaps some cunnyng caviler will say; it may be he lived so sparingly to gather the more, and to in rich his childre or heires, or those on whom (after his death) he would bestow that he had. But let such a shifter heare what *Posidonius* saith further. *Testamentum autem nullum fecit, quia unde faceret pauper Christi non habuit.* He made (saith *Posidonius*) no testament, for the poore christian (saith he) had nothing to make a testament of. And to conclude he saith,

ib. cap. 32.

saith, *Domum vero vel agrum seu villam nunquam emere voluit.* Augustine would nether buye house or feild or farme. We see here *Augustine* both in full resolution of iudgnēt, and in the whole practise of his life, vtterly condemneth the Lordship of Bishops. Yet rather then they would follow him, they would plainely reject him, saying, it is but one Doctors opinion: forgetting that which is said in our *English Homilie*, and commaunded to be read and declared to all our people, that *Augustine* was the best learned of all the auncient writers. Nor remembring that which hath been before proved, namely, that not only *Augustine* alone, but all the whole assembly of Bishops and auncient Fathers in the Counsell of *Carthage* doe with him & with one voyce and consent, fully condemne and treade under their feete their Lordly estate. But let us heare what other Doctors also say to this matter.

Ambrose upon this place of *Paule* to *Timothie*. The Elders that rule well are worthy of double honor, especially, they which labour in the word and doctrine. saith, *Non ut abundet, sed ut non desit. Dicit enim scriptura: Non infrenabis bovem triturantem, dignus est operarius merced: sua; Tanta merces debet esse evangelizantis regnum Dei, qua neque contristetur, neque extollatur.* Not that he should abound (saith *Ambrose*) but that he should not want. For the scripture saith, thou shalt not mouell the mouth of the Oxe that treadeth out the corne, and the laborer is worthy of his reward. So great a reward ought he to haue that preacheth the Gospel of the kingdome of God, by which he should neither be greived with neede, nor lifted vp with a bundāce.

What could be more plainely spoken for the meane estate of the preacher, and for the vtter condemning of the beggerie of a Minister and the Lordship of a Bishop,

who are both comprehended under the name of Preacher of the Gospell. Not that he should haue a bundance (saith *Ambrose*) but that he should not be in neede, that he should neither be grieved, nor exalted, but with a meane and a reasonable sufficiency to content himselfe.

And againe on the first epistle to the *Thessalonians* cap. 5. he saith. *Hoc est quod dicit, et in alia epistola. Presbiteros duplici honore honorandos &c.* This is that the Apostle speaketh, in another epistle, that the Elders are worthy of double honor, which labour in the word and doctrine. For it may greiue him which suffereth through neede, to keepe the exercise that may profite the hearers. For what is one the better to haue honor without profite? or how is it a great matter to offer him carnall thinges, which giveth him spirituall thinges. For as riches beget negligence of salvation, so needines while it seeketh to be satisfied, declines from iustice. And therefore the Prophet *Agur* in the *Proverbs* of *Solomon*, desireth to be made neither over rich, nor extreame needy. Behold heere the excellent moderation of lyving & estate which *Ambrose* so precisely setteth downe for the preacher of the word of God. And this memorable saying of *Ambrose* in the Counsell of *Aquilegia* is commonly alleaged by the best late writers, against the popish pride and Lordship of Bishops. *Gloriosa in sacerdotibus Domini paupertas.* Poverty is an excellent, or glorious thing in the Preists of the Lord. And as *M. Fox* and many of the best Protestant writers affirme. *In the time of Ambrose this proverbe tooke his originall, that sumptuous pallaces did pertaine unto Emperors, and Churches unto Prcists.* And marke that it was growen then to a proverbe, that is to a speech which the common people used, and was perswaded generally to be true. And these wordes of *Ambrose*, also are com-

Prov. 30

Fox pag. 1263,
edition 1583.

commonly aleaged. *Et intra Palatium certare non possum qui secreta palatii nec quero nec novi.* And within a pallace (saith Ambrose) I cannot dispute, who neither know nor seeke after the secreats of a pallace. And for *Ambroses* diligence in preaching, wherein he so farre differeth from our Lord Bishops, it is worthy to be noted which *Augustine* himself saith of him. *Et enim quidem in populo verbum veritatis recte tractantem omni dominico audiebam.* And I heard Ambrose (saith he) every Lords day publickely and soundly preaching, the word of truth.

Sarav: de minist, grad cap. 25.

Aug confes. 6. 8

And now to his Lordly estate of life, and how like a Lord he lived: and surely if ever any Bishop might haue lived like a Lord *Ambrose* might haue best done it; beyng set up by the Emperour before he was Bishop into a lordly and noble estate, even to be the Emperours Lieftenant in the great Citie of *Millaine*. Where his authority and countenance was such, that commyng into the midst of the people, where the rage of contention, between the *Arians* and *Catholiques* was very great, of all sides the rage ceased. And with one voyce they all chose him to be their Bishop (& saith the story) all the Bishops that were present said, that the vniforme voyce of the people, was the very voyce of God, and therefore he ought not to refuse it. So, that the consent of the Emperour being had, he was presently made Bishop of *Millaine*. And *Costerius* writing his life saith, that *Valentinian* the Emperour wrote thus familiarly vnto him after he was made Bishop, *Maacte igitur virtute esto, &c.* Be of good courage (saith the Emperour vnto him) doe that which belongeth to thy office, take care that the christian affayres continew safe & sound, and that the discipline of the auncient religion persevere and continue uncorrupted &c. And afterward fol. the 6.

So lib. 3.

Costerius

the Emperour hath these wordes of Ambrose; *Cuius ego auctoritatem tanti facio, ut is solus sit quē ego Episcopi nomine dignum censeam*. Whose authority (saith Valentinian the Emperour) I so highly esteeme, that I thinke him the onely man worthy the name of a Bishop. Not withstanding all this, *Costerius* concludeth of his Lordly estat with these words. *Non satellitio aut clientelis stipatus, neque potentie magnitudine formidabilis, sed rebus ac censu pauper*. He was not (saith *Costerius*) invironed or beset with a great retinue of men, nor with a company retayned to guard his person, neither was he dreadfull, or to be feared for his greatnes, but in substance & revenues he was poore. And a non after speaking of ambition and covetousnes: saith *Costerius*, *Verum is ab hac peste adeo liber fuit &c.* He was so free from this pestilence, that after he had spent all that he had in vertuous and godly uses, having now nothing in his house which he might either giue to helping of the poore, or to the redeeming them that were in captivitie, he brake in peeces the vessels of the Temple for the same purpose. Thus much of *Ambrose* both of his dignity before he was Bishop, and of his poore estate afterward.

Now let us see what *Chrysostome* writeth and teacheth concerning the Lordship of Bishops. The Emperour *Arcadius* (saith *Socrates Ecclesiasticus*) with the generall consent both of preists and people, sent for him. And to the end his consecration might be of more authority, by commandement of the Emperour, there were present many other Bishops. Where first note that *Chrysostome* was so famous a man, that not onely the Emperour and the Clergy, but also the common people, (who kept vntill that time, yea and many yeres after, even as long as remained any face of a true Church, their right and interest in the election

election of Bishops and Ministers,) had intelligence of *Chrysostom* worthines to be their Bishop, of whō he was generally called for his eloquence & excellency of speaking & teaching, the *goulden mouthed Doctor*. Let us heare then what this *goulden mouth* vttereth, for the Lordly estate of Bishops upon this place of *Mathew. The work man is worthy of his meate. Cibo suo dixit Christus, ne Apostoli plus aliquid querant.* Marke (saith *Chrysostome*) that Christ saide the worke man is worthy of his meate, signifying thereby that they ought to take no more but their food. And upon these words in the first Epistle to the *Corin. 9. ca:* Who goeth a warfare any time at his owne cost &c. *Et in militis fortitudinem exhibere oportuit, et agricolæ diligentiam, et pastoris curam, et cum eis omnibus nihil supra necessitatem accipere.* For the preacher of the gospell ought to shew forth the valiant courage of a Souldier, the dilligence of a husbād-man, and the carefulnes of a Shepheard, and withall these to take no more but that necessity requyreth. And in the same place immediatly he saith; *Recte quidem non de agnis sed de lacte loquutus est, ut ostenderet parvo lucro magistrū contentum esse oportere et solo victu necessario.* The Apostle (saith *Chrysostome*) speaketh well of eatyng the milke, but not of eating the Lambes, that he might shew that a Teacher ought to content himselfe with a small gayne and onely with a needfull lyving. And againe he saith; *Sed quæadmodum sacerdotes &c.* Like as the Preists liue of the holy service and Alter, so they that preach the gospell ought to liue of the gospell, and as they doe eate, so these take their livyng, but they doe not abound nor gather any treasure. And upon the second chapter to the *Philippians* sermon the 9. Even speaking in the defence of the Pastors maintenance, he hath these words. *Dic quaso, sericis vestitur, mul-*

Math. 10:10

Rom. 21

titudinem sequentium et concomitantium habens? Circa forum arroganter incedit? Equo vehitur? Domos edificat, habens ubi maneat? Si ista facit, et ego reprehendā et non parcam, imo ipsū sacerdotio quoque indignū dico. Quomodo enim admonebit ne superfluis istis vacent, cum se ipsum admonere nequeat. Si vero necessarium victum abunde habuerit, ideo ne iniustus erit? Sed circum ire oportebat et mendicare. Et tu vt discipulus nihil inde, dic quāso, pudifieres? At pater quidem carnalis si hoc faceret, turpe putares: Si vero spiritualis ad hoc cogatur, non quares pre pudore latebras? Tell me I pray thee (saith he) is the Pastor clothed in filke, having a great number followyng & accompanying him? Goeth he proudly about the Market place? Is he a horsebacke (or at his foote cloth) doth he build houses having already an habitation to dwell in? If he doe these thinges I my selfe will reprove him, neither will I spare him; yea I my selfe also say that such a one is vnworthy of the Preisthood. For how shall he admonish other men that they giue not over themselves to those superfluous things, seeyng he cannot admonish himselfe. But if he haue a plentifull necessary lyving shall he therefore be counted uniuist? Thou wilt say, he ought to goe up and downe and begg? And I pray thee tell me, wouldest thou not be ashaied to be the Disciple of such a one? If thy fleshly Father should doe so, thou wouldest be ashamed. Now if thy spirituall Father should be driven therevnto, doest thou not for very shame hide thy selfe?

If Appelles with his pensill should haue paynted out this matter, he could never halfe so liuely haue paynted out the Lord Bishop and the Parish preist of our dayes; as this goulden mouth in these wordes hath done, condemnynge both these extreames as shamefull and abominable. But I leaue it to the reader that winketh not, but openeth his
eyes

eyes to behold the state of the Church in our time and to compare it with that time. In his 50 Hom. vpon the Epistle to Timothie the 5 chap.: he discourseth in these words. *Honorem hoc in loco obsequium &c.* In this place (saith Chrysostome) honor is taken for readines to doe the thing that a man is willed to doe, and for needfull liberalitie. For that which followeth, thou shalt not mouell the mouth of the Oxe that treadeth out the corne, and the laborer is worthy of his reward, sheweth that to be the Apostles meaning; for when he also commandeth that widowes should be cherished with honor, it must needs be referred to a necessary liuyng &c. Therefore (saith he) if any man be a delicat fellow or negligent in his office, he is surely worthy of no reward except he be an Oxe that treadeth out the corne: except he draw the yoke even against the thornes and the frost & shrink not away, he is unworthy. Therefore unto the Teachers a necessary liuyng ought plentifully to be ministred, least they should faint or be discomforted; neither that being occupied in the smallest thinges they should deprive themselues and other of great things; that they might worke spirituall things, having no regard of secular affaires: For such were the Levites, which had no charge of worldly busines as the lay men had. Yet to the Levites some care of such thinges was permitted, and by the law there was appointed unto them reuenues, tithes, first fruits, voves, and many other things; but unto them by the law these thinges were worthelie permitted; as unto them that sought things present & earthly. Now Chrysostome concludeth with these words. Yet I (saith he) will speake it bouldly, that the cheifest Prelats of the Church ought to haue no more but onely foode and rayment, least their affectiōs should be drawne away to the worldly thinges. He saith not; that they should haue the, yet not set their affectiōs upō the: but he saith they should not haue the least their affectiōs should thereby be drawne to loue them.

Thus haue ye heard both the judgment & practise, of all the principall & cheifest of all the auncient Fathers which are called the Docters of the Church, which lived under the most godly and christian Emperours, in that three hundred yeares which our booke of Martyrs calleth the flourishing time of the Church. In which time although many ceremoniall corruptions steps towards the Hierarchie were brought in, yet the Lordship of Bishops was by them all with one voyce and consent, and with one vni-forme practise of their life vtterly condemned as most wicked and abominable. But as *M. Fox* saith, speaking of the time betwene *Augustine* and *Barnard*; *And this while* (saith he) *still the regiment and riches of Bishops encreased, and thereof ensued a monstrous regiment.* Yea, blind *Barnard* himselfe saw plainly that the Lordship of Bishops with their riches, great livyngs, and magnificent estate was a wicked and monstrous regiment. And that all men might knowe these thinges to be so plaine that even a blind man could see it, therefore I will heere set downe som few of his sayings touchyng that purpose, as in his 77. Sermon upon the *Canticles* in the title, *De malis pastoribus* of evill Pastors. *Vnde hanc illis ex uberare existimas rerum affluentiam, vestium splendorem, mensarum luxuriam, congeriem vasorum argenteorum et aurcorum, nisi de bonis sponse? Inde est quod illa pauper et inops, et nuda relinquitur, facie miseranda, inculta, hispida, exangui. Non est hoc ornare sponsam, sed spoliare: non est custodire, sed prodere: non est defendere, sed exponere: non est instituire, sed prostituere: non est pascere gregem, sed maculare et devorare.* Whence trow you doth this abundance of riches flow unto them (saith *Barnard*) as that bravery in apparell, the voluptuousnes of their tables, their cubbards of gold and silver plate, but of the goods of the spouse of Christ: Here
of

Fox pag 406:
edit 1563

Barnard.

of it commeth, that she her selfe is left poore, needy, and naked, with a miserable face vndressed, rude, and terrible, to see as pale as a dead corse. This is not to garnish & beautifie the spouse, but to rob and spoyle her: this is not to keepe her, but to destroy her; not to defend her, but to thrust her out of doores: not to instruct her, but to make a whore of her, this is not to feede the flocke, but to kill and deuoure it. It was not possible that *Barnard* in those blinde dayes, who was himselfe so blinde in many other things, could so plainly haue seene this if the thing it selfe had not been as playne as a packe staffe. And it is worthy to be noted that he saith. *Inde est quod illa pauper et inops, et nuda relinquitur, facie miseranda etc.* Heerof (saith *Barnard*) even of the great riches, great livynges, and high estate of the Prelats, the Spouse of Christ, that is, the Church of God, becommeth so poore, needy, and naked, with such a withered and miserable face.

For he could not complayne in the middest of popery, that their temples lacked & were not garnished with Surplices, Vestiments, filke glistering in gold, and glory, like the firmament pouderd with bright starres, and the full Moone in the middest of the night. But his complaynt was, that the Lord Bishops, and other the great Prelats, by the devise and consent of Antichrist the Pope; and of the Kings and Princes which were become his vassalls & slaues, had gotten into their hands the livings that belonged to the Pastors & preachers of the word of God; And thereupon lived like Lords, accounting the parish Ministers single sole *Sir Iohns* and hedg preists, who being robbed and spoyled of their maintenance, left themselues & the Church without all the diuine & spirituall ornamēts, which Christ her Bridegrome at the first had given her,

At this Church
the constitution.

and appoynted by his word & commaundement, to haue her adorned & garnished withall to the end of the world. Namely, with learned preachers, graue and discreat Elders, and faithfull distributyng Deacons: the one sorte with all dilligence to attend vpon the word and doctrine, and continually to feed the Church with bread of life: the other to attend with the former vpon the Discipline, and to see that no man giue over himselfe to leaudnes of life. And the third distributyng the almes of the Church vnto the poore, to procure sufficient sustenance for them, & to see them liue in such order as they ought to doe: and this is to beautifie, adorne, and garnish the Church of Christ. But contrarywise that a few proud Prelats and Lord Bishops should take the goods of many Churches vnto them selues, and liue therevpon like Lords and magnificent princes, whereby the spouse of Christ is vtterly destitute of the functions and offices, which Christ her bridegrome had appoynted vnto her. This is (as *Barnard* saith) not to beautifie her, but to rob and spoyle her, and to make a whore of her. For the offices appoynted by God whereby she should be governed being taken from her, and she by nature being given to spirituall whordoe, following her naturall disposition, embraced the inventions of men, and the Idolatrous superstitions which Antichrist and his wife the great whore of *Babell* vsed. And this is (as *Barnard* saith) not to feed the flocke, but *maculare et deuorare* to kill and to deuoure it. And therefore in another place, he saith. *Va generationi huic a fermento Phariseorum quod est hypocrisis; si tamen hypocrisis dici debet quia iam latere praebundantia non valet, et praempudentia non querit etc.* Woe be to this generation (saith *Barnard*) for the leaven of the Pharises which is hipocrisie; yet if it may be called

Each sup. cont.
sermon 33

led hipocrisie, which can no longer be hidden for the very a boundance therof, nor yet seeketh to be covered, for the very impudency of them that use it. *Ministri Christi sunt et seruiunt Antichristo, &c.* They be the Ministers of Christ, and yet they serue Antichrist. *Inde splendide mensæ et cibis et ciphis, &c.* And by serving this good master, thec (saith *Barnard*) commeth their tables so sumptuously decked both with meates and cuppes. And to set forth their shamelesse impudency, anon after he saith. *Pro huiusmodi volunt esse et sunt Ecclesiarum prepositi, Decani Episcopi, Archiepiscopi.* For such manner of fellowes they would be counted, and such are indeed the Prelats, the Deanes, the Bishops, and Archbishops. And therefore in his epistle to one that would be made an Archbishop, to teach him to liue like a Bishop and not like a Lord he saith. *Conceditur ergo tibi ut si bene deservis, de altario viuas; non autem ut de altario luxurieris, ut de altario superbias, ut inde compares tibi fræna aurea, sellas depictas, calcaria de argentaria; varia griseaque pellicia a collo et manibus ornatu purpureo diversificata. Denique quicquid præter necessarium victum, ac simplicem vestitum de altario retines tuum non est, rapina est, sacrilegium est.* It is therefore granted vnto thee that if thou serue wel, thou shouldest liue of the Alter. But not that thou shouldest liue voluptuously of the Alter, that thou shouldest wax proud of the Alter, that thou shouldest get thy selfe gilted bridles, wrought saddles, silvered spurres, diuers sorts of furs and graie furs, made with variety of purple garnishmēt at the collar and hands. To conclude whatsoever thinge from the Alter thou doest retayne besides a needfull liuing and simple clothing it is not thyne, it is playne theft and Church robbery. Thus you see though *Barnard* saw not all, yet he saw that the Lordship of Bishopes was

lib. ep. D. Bar,
ep. 2 Tom. 2,

plaine theft and Church robbery.

But now let us returne to the consideration of the time betweene *Augustine* and *Barnard*. In which time as *M. Fox* truly and rightly saith: the riches and regiment of Bishops still encreased, whereof ensued a monstrous regiment. For after the time of those learned auncient Fathers whom God rayfed up in that age to confute and confound many horrible heresies, and both by their doctrine, decrees in their Counsells, and practise of their owne life, to keepe downe the pompe of the proud Prelats, and Lordship of Bishops; then errours and foule abuses in the Church no longer crept in, but leapt in (and as I saide before) were throwne in by shouelfulls and carried in by cart loads: then the vermin of *Monks* were no longer such as were in *Augustine* & *Ieroms* time, which laboured with their handes to get their bread with such diligence, that oftentimes they had to giue unto other, and yet certaine partes of the day they read the scripture, the Bishop instructing them how to understand it. But they were now such as *Sir Geofferie Chancer* speaketh of, saying;

A Monke there was, faire for the mastery,

An out rider, a lover of venerie.

He was not pale, as a forepined ghost,

A fat swan loved he, of any roste.

And such as *Sir David Linsey* the Scottish Poet describeth together with their Deane and Bishop.

Monks (saith he) as you may heare and see,

Are called Deanes of dignitie.

And though his Mother milke the Cow,

He must be called Deane Androwe.

Deane Paule, Deane Peter, Deane Robert,

With Christ they taken a painfull parte.

Eating

*Eating and drinking when they would,
And double clothing for the cold.*

*With curious chaunting in the Queere,
God wot they buy heaven full deare.*

*My Lord Abbot right venerable,
Aye marshald upmost at the table.*

*My Lord Bishop most reverent,
Placd aboue Earles in Parlament.*

Thus from bad to worse and worst of all they never left degenerating; then was hurled in the worshipping of the Massgod made of the transubstantiated bread, then came into the Church service in a strange tongue so bestiall & franticke a folly, as a man would thinke it impossible for any being in their right witts to haue used the same.

Zachia, 11. 50.

Then began the Pastors to be plurality-men & Non-residentes, and so became uery Idol-sheephearde according to the saying of the Prophet Zachary; *O Idol-sheepheard that leaueth the Flocke: the sword shalbe upon his arme and upon his right eye. His arme shalbe dried up, his right eye shalbe utterlie darkned.* Yet for all this heavy curse of God and plaine wordes of Scripture, the Lord-Bishops are not ashamed nor afraide to defend it, maintaine it, & use it: then was uiolently thrust in the choosing of Bishops and Ministers without the consent of the people. Then did the Bishop alone excommunicate without consent of Elders or people, and spared not to commit a Christian to the Deuill for such a trifling matter as a magistrate woulde be ashamed to commit a Citizen to the stocks. Then came in Impropriations the manifest abusing & robbetrie of the Churches, Pastors, and parishministers, then was reading counted Preaching, & Praying turned into long & tedious babling, and an unpreaching Minister, counted good in-

*Church corrup-
tions.*

ough for the Church of God, & a good Preacher often turned out of his place for not using a beggerly ceremony. To conclude, then the holy regiment of the Churches of Christ standing in the simplicity and playnens of Pastors, Elders. & Deacons, began utterly to be defaced; & the little sparke *Papa* brake forth which at the first stuck but as a small spot upon the forehead of the Bishop: no man thinking it to be any blemish, not knowing from whence it came nor wherunto the old serpent called the Deuill and Satan meant to bring it. Now this monstrous regiment takinge place and the regiment appointed by Christ and his Apostles resting chiefly in spirituall excellency, the glory wherof could not be seene with outward fleshly eyes, beyng counted for the simplicity & plaines thereof to base a regiment for the glorious strumpet: she tooke into her handes her paire of bellowes of pride and ambition, and never left blowyng with all her might and maine upon the litle sparke *Papa* aforesaid, till it grew to a flame that reached up to heaven; in which infernall flame the great *Papa* himselfe sheweth forth his face. Takynge that name to himselfe only, as being from the beginnyng thereof appoynted unto him by the old serpent Sathan his father: And as beyng now of full age he himselfe alsoe would weare it, though in his minority other were permitted to use it.

Now this great Antichrist *Papa* the Pope raigneth & flourisheth, exalting himselfe against all that is called God or that is worshiped, so as he doth sit as God in the Temple of God, shewyng himselfe that he is God. And for the maintenance of his high exaltation he thought it requisite aboute all other to take care of these two things: First, how to keepe under the temporall Princes & Lords which

The highest Ecclesiasticall corruption & tyranny.

which had long raigned before him: and to set up his spirituall Lords as his owne creatures, which should be apperteyning and beholding to himselfe onely for all their Lordly estate: that at the last both the Lords temporall & spirituall might serue him to his great glory. Now this great Antichrist reigntyng over his temporall Lords and Princes, who by the ordinance of God were appoynted to reigne themselues to the honor of Christ, and not to the glory of Antichrist; and specially triumphing by his spirituall Lords as his owne creatures created unto their Lordships and Archlordships by himselfe onely, and not ordeyned therevnto by God; but by him appoynted for his speciall gard and defence of his owne person, and of his wife the great whore of *Babell*: It pleased the Almighty God, which created heaven and earth in the time by him appoynted, to rayse vp againe agreeable unto his first institution certayne poore Ministers, Bishops & Pastors, to whom he committed the word of God, which is the sword of the spirit, therewith to fight against this glorious *Antichrist* and all his spirituall Lords.

The highest
ecclesiastical
corruption
and tyranny

reformation
beginnyng.

And therefore as you haue heard before, the auntient Fathers utterly condemning the great livyngs and Lordly estate of Bishops, both by their doctrine, decrees, and practise of their owne lyues; Now likewise let us heare what these men thus newly raysted up of God, hold and affirme, & also in the practise of their owne liues approue touching the same Lordship of *Bishops*, and other unwritten *Traditions* of men.

And first of *Wickliffe* of whom our booke of *Martyrs* *John Wicleffe* faith: *This is out of all doubt, that at that time all the world was in most desperat and vile estate, and that the lamentable ignorāce and darknes of God his truth had overshadowed the whole earth:*

Aet. & Mon
pag 323:
edit. 1570:

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this man stepped forth like a valiant Champion, Vnto whom it may be iustly applyed, that is spoken in the booke called Ecclesiasticus of one Simon the sonne of Onias: Even as the morning starre being in the midst of a cloude, and as the Moone beyng full in her course, and as the bright beames of the Sunne, so doth he shine and glister in the temple and Church of God. This Wickliffe in his answer unto King Richard the second, as touching the right and title of the King and the Pope, joyning old Barnard before named with himselfe, saith. How could the Apostle giue unto you that which he had not himselfe? Harke what he saith. Not bearing rule (saith he) as Lords in the cleargie, but behaving your selues as ensamples to the flocke. And because thou shalt not thinke it to be spoken only in humilitie and not in veritie, marke that the Lord himselfe sayth, in the Gospell, The Kings of the people doe rule over them, but you shalt not doe so. Heere Lordship and Dominion is plainly forbidden to the Apostles: and darrest thou then vsurpe the same? If thou wilt be a Lord thou shalt loose thine Apostleship, or if thou wilt be an Apostle thou shalt lose thy Lordship. For truly thou shalt departe from the one of them. If thou wilt haue both thou shalt lose both, or else thinke thy selfe to be of that number, of whom God doth so greatly complaine saying: They haue reigned but not through me, they are become Princes and I haue not knowne it, now if it doe suffice thee to rule without the Lord, thou hast thy glory but not with God. But if we will keepe that which is bidden us, let us heare what is sayd: he that is the greatest among you (saith Christ) shall be made as the least, and he that is highest shall be as the Minister, and for example he set a child in the midst of them. So this then is the true forme and institution of the Apostles trade. Lordship and rule is forbidden, ministration and service is commaunded.

Ye heare what this bright mornynge starre, which is likened

likened to the full Moone in her strenght, and to the sun-
 shining in the Church and temple of God, sayth and con-
 cludeth, that Lordship and rule is forbidden to Bishops
 and ministration and service is commaunded. And in an-
 other place he saith. *To enrich the Cleargie is against the rule
 of Christ. Silvester the Pope and Constantine the Emperour* Fox tom. 1:
were deceived, in giving and taking possessions into the Church. art: 31, pag
 55:
 And in another article he saith, *The Pope with all his Clear-* 16 art. 34:
*gie having those great possessions as they haue, be heretikes in so
 having, and the secular power in so suffering of them doe not
 well.* And touching the practise of his owne life: It is writ-
 ten of him that he went in a simple russet gowne, and yet Fox tom. 1
 he was specially favored & mainteined by the great Duke pag 526.
*of Lancaster sonne to King Edward the third, with the Lord
 Henrie Percie, high Marshall of England, and many other
 Lords and men of great account, who esteemed him as
 an excellent learned man & true Preacher of the gospell,
 imbraced his doctrine even to the danger of their owne
 liues: & were able enough to maintaine him like a Lord,
 or at the least to haue put him out of his simple russet
 gowne, into a Mathematicall capp with foure angles de-
 uiding the whole world into foure partes, (as our booke
 of Martirs termeth it) with a great and large sarcenet scarf
 about his necke, and a wide sleeved gowne with a stan-
 ding collar as an Archdeacon, if he or they had thought
 it meete for him to haue been so (like a Lord or pettie
 Lord) mainteyned.*

The next that we read of which God rayfed up after *John Husse*
Wickliffe was *John Husse*, who being of so great reputation
 amonge the *Bohemians* that they came to the Counsell
 of *Constance* to make his defence for the gospell of Christ.
 He was accompanied and asisted (besides others of his

AAs & Mo.
so. I. p. 747.

frends) with divers Noble men of the *Bohemians* who stood by him and spake boldly in his defence, even to the day and time of his Martirdome, yet was he never (nor would be) mainteyned with the great living and high estate of a Lord Bishop : as plainly appeareth by his last farwell to his deare frend & brother *Martin*, farwell (saith he) *in Christ Iesus with all them that keepe his law. My graye coat if you will, keepe to your selfe for my remembrance : but I thinke you are ashamed to weare that gray colour : therefore you may giue it to whom you shall thinke good. My white coate you shall giue the Minister: N: my scoller. To George or else to Zuzicon 60 groats or else my gray coate, for he hath faithfully serued me.*

Surely this was but apooore Lord Bishop that went in such a graye coate, as *M. Martine* his frend might be ashamed to weare it: yet was he the principall preacher of the gospell in all the kingdome of *Bohemia* and a true and christian Bishop : but how farre unlike he was unto the Lordbishops in our time; every man may see, even as far as a coate of course russet cloth, is frō a coate of fine black velvet: and yet he lived not so miserably as our Parish Ministers commonly doe, for it is evident by his request that he had an honest servant or twaine. And heere it is also worth the noting, that the Minister should haue his whit coate, which was not a surplice but a coate to be ordinarily worne, as was likewise his gray coate. Wherby we may evidently see that a white coloured garment, was at that time amonge them a graue couler, and meete for a Minister : as it is a mong us stage like and meete for a player: specially when a white coate is put upon a blacke gowne. But this Preacher of the gospell & excellent Bishop *Iohn Hesse* in his poore estate more profited the Church of
God

God in his time, then a carte load of the Lord Bishops in our time with all their great livings & sumptuous estate. And God so blessed his labours, that almost the whole kingdome of *Bohemia* receaved the gospell: and God for the mayntenance thereof, sent unto them the invincible captaine *Zisca*. Who if he now lived it is very like he should be called a *Puritane*, for so precise he was (as saith his history) that he would not suffer any image or Idoll to be in the Churches, neither thought it to be borne withall, that Priests should Minister with *Copes* or *vestiments*: for the which cause he was much more envied amongst the States of *Bohemia*. And a litle after upon his Tombe in his Epitaph it is thus written; *Eleaven times in ioyning battaile, I went victor out of the feild. I seemed worthily to haue defended the cause of the miserable and hungrie, against the delicate fatt and glottonous Priests: and for that cause to haue received helpe at the hand of God*. This cause is worthy to be noted, for the which *Zisca* thought himselfe to be defended of God.

Zisca.
Acts & Mo.
to. pag 766.

And after *Zisca*, God for the maintenance of his gospell, rayfed up another, who like a victorious Prince was called for his noble acts *Procopius Magnus*: which feared not himselfe to come to the generall Counsell of *Basill*, and there boldly and openly mainteyned the Gospell professed by him and his Bohemians, so that it being objected against them as a great crime, that they had taught the invention of the begging *Fryers* to be Diabolicall. Then *Procopius* rising up sayd, *It is not untrue. For if neither Moses,* neither before him the Patriarks, nether after him the Prophets, neither in the new law Christ, nor his Apostles, did institute that order, who doth doubt but that it was an invention of the Devil, and a worke of darknes?

Procopius Magnus.

Acts & Mo.
to. 1. edit: 2.
pag 779:

This rule and maxime of Divinitie being true and out of all doubt as the noble *Procopius* affirmeth; then whēce commeth *Pope*, *Cardinall*, *Patriarke*, *Legate*, and likewise *Metropolitans*, *Primats*, *Archbishops*, *Diocesanes*, *Archdeacons*, *Deanes*, *Commissaries*, *Officialls* and such like, but out of darknes and from the Devill: for neither *Moses*, nor the *Patriarks* before him, nor the *Prophets* after him, neither *Christ*, nor his *Apostles* after him appoynted or instituted any such orders to be in the Church. And in the fruitfull exhortation which the *Bohemians* wrote to all Kings & Princes they all likewise say. *And if ye knew them as we know the, ye would as diligently destroy them as we doe: For Christ our Lord did not ordayne any such order, and therefore it must needs come to passe that shortly it shall be destroyed, as our Lord saith in the Gospell of S. Mathew the 15 chapter: Every plant which my heavenly Father hath not planted shalbe rooted up. And anon after they say: As long as they haue such goods they will never cease to be at strife with Lords & Citties, neither will they begin to teach you the true foundation of truth. For they doe as a dogge which as long as he holdeth a bone in his mouth and knoweth it, so long he holdeth his peace and cannot barke: Even so, as long as they haue this bone of pleasant riches, they will never preach the Gospell truely.*

Thus much of these Angells, Messengers of God, and bright starres sent of him into Bohemia to lighten the world with all: which although through the iniquitie of the time, they tollerated many corruptions, yet they all agreed that the Lordly estate of the Prelats was the cause of all mischeife in the Church, and according to the saying of *M. Fox* before noted, *by the geeat encrease of regiment and riches of Bishops there ensued agayne a monstrous regiment.* For within short time after, although there remained in

Bohemia

Acts & Mo.
20. I. edit.
1570: pag
775.

pag 50.

Bohemia certaine sparks raked up in the Ashes of those blessed Martyrs, (*Wicliffe, Husse, & Ierome of Prage*) that monstrous regiment of the Church, grew to be far worse then it was before. And the great Antichrist with his spouse the great whore of Babell, both in glorious reigning & cruell sheeding of blood in all the parts of Christendom; made all Kings and Princes his slaues and butchers, and his spirituall Lords and Archlords (as his owne creaturs, devised and instituted by himselfe) alwayes to be the Lords of his privie Counsell to the effectuall working of all his abominations. For the time was not yet come, appoynted by the high providence of God, when the vial of the wrath of God should be powered out upon the throne of the beast. Revel. 16

But after one hundred yeares according to the Prophecie of *John Husse & Ierome of Prage*, God rayfed up *Luther* in the yeare of our Lord 1516. being just one hundred yeares after the burning of the sayd *John & Ierome* in the Counsell of *Constance*, which was in the yeare 1416. Then according to their prophecie as it is writtē great Babilon Luther: 11 came in remembrance before God to giue unto her the cup of the wine of the fiercenes of his wrath. But before this great worke of God should be wrought, it pleased him to giue unto her three notable preparatiues wherby her purging following might be so violent that even her bowels, liver, lungs, heart & life should at the last by continuall purging depart from her: By these preparatiues I meane first, the battaile between three Popes continuing almost fortie yeares fighting for the glorious throne of the Popedome, whereby the whole world began to see that they were some of them knaves, all. And the very Counsell of *Constance* doth plainly affirme the same, Revelat: 16

scribing them in divers Sessions of the Counsell to be the most arrant villaines that lived in the whole world: in which Counsell that triperate battaile being ended, and one new Devill incarnate set up, by whom with the consent of the said Counsell and the Emperour by falsifying his faith) the sayd *John Husse & Ierome of Prage* were made Martyrs and witnesses of the Gospell of Iesus Christ.

The Second preparatiue was the light left in *Bohemia* with some litle sparkes which never were altogether extinct unto the time of *Luther*, when that morning starre and the dawning of the day began to shew it selfe: which light the whole world seeking to cover and hide, was never able to doe it, till the sunne it selfe arose and gaue a cleare light to the earth. Whereunto the third preparatiue was the admirable gift of God and the blessed arte of PRINTING, which it pleased him to keepe unknowen unto men even unto our age. For as the gift of tongues was kept backe from the beginyng of the world and never given unto any untill the coming of Christ, and then was miraculously given, that the gospell might be preached unto all Nations. So now about the yeare of our Lord 1450. which was after the time of *John Husse* and the preaching of the Gospell in *Bohemia*; and a litle before the determinate Counsell of God had appoynted the light of the gospel by the preaching of *Luther & Zuinglius* should begin to shine againe; out of the middest of the palpable darknes wherwith the world was overwhelmed, he revealed unto men for the selfe same purpose, the admirable arte of *Printing*. By which the light of the Gospell flew abroad into all Nations in despite of the *Emperours, Kings,* and all Princes & Potentats, which labored with all their might to staye the course thereof: beyng farther aboue
their

Printing the
admirable
gift of God:

their power and reach to stay it then to stop the flight of an Eagle (with all her might & maine) flying between heaven and earth, according to that which was prophesied in the Revelation of S. Iohn where it is sayd: *Then I saw another Angell flie in the midst of heaven, having an everlasting Gospell to Preach unto them that dwell on the earth, and to every Nation and kindred and tongue and people.* This Divine and miraculous arte of *Printing* was given of God as an undoubted preparation to make the way for the flying of his Gospell over all Nations, though all Nations received it not. As in the Apostles time, by the gift of tongues their voyce went out into the end of the world, though many wretched Nations received it not: and many received it coldly, corrupted it quickly, and so by the judgment of God lost it justly, and very few kept it sincerely, even as we manifestly may see it with our eyes in our time. For though the Gospell flie over all by the *Printing* of innumerable bookes, yet many Nations refuse it utterly and very few receive it sincerely & uncorruptly. Yet in continuance of time doubtlesse by *Preaching* and *Printing*, the sincerity of the Gospell shall so prevaile that the great whore of Babell shall haue her fall.

Now therefore let us heare what these morning lights *Luther & Zuinglius* and other lights set up of God in *Germanie, Helwetia, France, England* and other places write & say in their doctrine and practise in their living touching the poynts of religion aforesayde, and for the overthrowing of the Romish Antichrist & great whore of Babell. First *Luther* upon the Epistle of *Peter* translated into English, and dedicated to the Lord Chancellor of England in the time of *Elizabeth* our most gracious Queene thus writeth: *To the office of preaching that properly belongeth, which*

Luther in 1.
Peter 4. 11.

I

here

*heere S: Peter prescribeth, namely, unto whom soever the office, vocation, and charge of preaching of the word is allotted, let him speake, as the words of God: which caveat and lesson ought most carefully to be taken heed unto, that no man presume to Preach and teach any thing, wherto he hath not expresse word of God for his warrant; and except he be most certaine, that the same be directly to be avouched out of the sacred scriptures. Which being so, what may be thought of the Pope, and his dirtie dreggs and traditions? Here you see M. Luthers judgment that all traditions which haue not the expresse warrant of the word of God, are but dirtie dreggs and Popish traditions: And marke it well, that what traditions soever is brought into the Church which hath not the expresse word of God for it, the same is to be nombred among the Popes dirtie dreggs: I say, except the same be most certaine, and directly to be avouched out of the sacred scriptures. And anon after he saith againe, A Prelate or Bishop ought to doe nothing in the Church, unlesse he be certaine and sure of the warrantise thereof by Gods word: For God cannot abide to haue his service umbled and mingled at pleasure with every foolish gewgawe and light trumpery. You see how this beginnyng of the day light whereby God shewed himselfe agayne unto the world, doth constantly affirme, that a Bishop ought to doe nothing in the Church, unlesse he be certaine and sure of the warrantise thereof by Gods word, no not to bring in a ceremonie nor a light guegawe: for God (saith M. Luther) cannot abide it nor suffer it to be used in his service. And yet not so content, he goeth farther, saying. And therefore we are straightly forbidden, not to relie unto, nor to allow whatsoever decree or constitution the Bishop list to obtrud and enioyne, unlesse they stand upon a sure ground, that the things which they doe are allowed of God, yea don of God himselfe: and
un'esse*

unlesse the be able to say: doe this, for it is the will and Commandement of God, and we haue his expresse word and commandement for our warrant. If they be not able to say thus, they ought to be accounted as lyers & deceauers: much lesse ought any Christian to yeelde unto them therein any obedience or subscription.

Subscription

No Christian (saith *M: Luther*) ought to subscribe nor obey to any of the Bishops Canons, unlesse they be able to say do this, for it is the will & cōmandement of God, and we haue his expresse word and commandement for our warrant. Thus doth this Angell or messenger of God write, who having a liuely faith by this faith, he being dead with *Abell*, yet speaketh this unto all the world, and even unto *England* in playne English; whereby yee may perceauē he was no sleeping *Sardian Angell*, nor rich luke warme *Laodician*, but like the Angell of *Ephesus* could not forbearē them which were euill, and was himselfe poore with the Angell of the *Smirniāns* and far from the pompe and pride of the *Laodician Angell* which lived like a Lord and rejoyced he was encreased in riches, and had need of nothing. But if this excellent messenger of God were now in *England*, and would refuse to subscribe to a number of Canons and many light guesawes: which are neither commanded of God, nor haue the expresse warrant of the word of God, he should surely be turned both out of his preaching and out of his living, though many hundred sleeping *Sardian Priests*, and blind unpreaching Ministers should keep their place. But let us go forward with *M. Luther* upon the fift chapter of the same epistle, thus he saith. When *S. Peter* or any other of the Apostles came into any Cittie wherein Christians were, they ordeyned some one or other of them, such as lived honestly and unblameable, and had wife and children and also skilfull in the Scriptures of God, to

1. Peter 5.

to haue the superintendencie and charge over the rest. And them they called Schiours or Elders, whom afterward both Saint Peter and also S. Paule called Bishops, whereby we may note that Bishops were none others, then the very same that were Elders. Touching this purpose we read in the Historie of S. Martine, how a certaine man came into a place in Aphrica and there in a poore Cottage found an elderlie man whom they thought to haue been some playne Countriman. Within a while they saw many people come flocking to him, to whom he preached and expounded the word of God, wherby they perceaued that he was their Pastor or Bishop. For in those dayes there was no difference either in apparrell or manners betweene the Bishops and the residue of Christians.

In which saying of M: Luther these three things are to be observed. First that there was no difference in the word of God, (and by the doctrine of the Apostles) between a Bishop and an Elder or Minister: or as he is now called a Parish Priest, in the latin word (taken out of the Greeke) *Presbyter*; for in the new Testament, (as you haue heard before) he is never called *Sacerdos* that is to say a Priest, as in all the old Testament it is ever englished. But heere you see plainly by the judgment of M. Luther, that a Bishop by the word of God and doctrine of the Apostles is nothing else but the Minister of a Parish. And you heard before how precisly and violently he rejected whatsoever ordinance in the Church hath not the expresse word of God and commandement for it. And therefore (he saith) touching all constitutions of Bishops, without this expresse warrant we ought to take them for lyers & deceauers, and by no meanes to subscrib unto them. Seeing this he speaketh not onely of Ceremonies and other traditions: but even of the goverment & orders of the Church, as in the
same

same place within a few words he plainly and vehemently expresseth. For (saith he) *there is nothing so pernicious, nothing so monstrous, nothing so beastly as to goe about to governe the Church of God without the warrant of Gods owne word and worke. And therefore S. Peter saw great reason to ad this much, thereby to teach, how the Church ought to be governed.* 1 Pet: 4. 11

And in the fift chapter he doth in a mannner repeate the same againe, for taking occasion from the care and diligence that every Bishop and Pastor, ought to haue of every particular within his owne flocke. Heereby (saith he) *we may well perceiue and know, that a Bishop is even the same that is here ment by an Elder. And therefore it is not true, which some say, that a Bishoprick is a dignitie, and a Bishop onely he that weareth a forked Miter. Episcopacie is not a name of dignitie, but of Office. Which thing he also affirmeth in divers places, as in his booke contra Papatum he saith. Bishops wheresoever they be in all the world, are equall to our Bishops or Parish Ministers and Preachers: Of none can it be said, one is Lord, and other a Servant. Where Luther useth this word vel parochis which must needes be englished, either after the Popish phrase, Parish priests, or in better English parish Ministers. Which you see heere M. Luther maketh as great a Lordbishop as a Diocesan Bishop or Bishop of a Diocese, and unto this rule he pulleth downe the proud Pope himselfe and so breaketh the necke of his Popedome. For he saith that Bishops in all the world are not other in right and truth, but Parish Ministers: and that the one ought not to liue like a Lord and the other like a Minister or servant. And upon the 5 chapter of Peter aforesaid (he saith) Furthermore. S. Peter calleth it peculiarly the flocke of Christ, as though he should say: Thinke not, that the flocke is any of your owne, ye are but onely Servants and Ministers to looke unto it, ye* In chap 5

ye are no Lords nor Masters over it. And further afterward he saith: For we haue but one Lord Iesus Christ, and he it is which governeth over soules. Elders & Pastors haue no further charge then to feed. And heere in one word S Peter overthroweth all the kingdome of the Pope: and concludeth that no Bishop hath any authority, so much as in one word to clogg and tie the consciences of the faithfull to the obseruation of their precepts. For they themselues ought to be servants and Ministers, and to say; thus saith the Lord, and these be the words of Christ; it is not we, the words are none of ours: and therefore ye ought to doe that which is here commanded. According to that which Christ saith Luke the 22. The Kings of the Gentiles reigne over them, and they that beare rule over them are called gracious Lords, but ye shall not be so. Contrary whereunto the Pope boasteth and braggeth, saying: we ought to be Lords, and to us onely it belongeth to excercise cheife rule and supreme authoritie.

The second thing that I speake of to be observed in the former saying of *M. Luther* is this. That the state of Bishops in those dayes was such, that a Bishop could not be knowen by any Lordly countenance, or attendance, from a plaine man of the countrie.

The third thing is, that in his apparell he differed nothing from the common sort of men, he had not on his head (as our booke of Martyrs (of a certaine Bishop saith) a Geometricall, (that is to say, a square) cap, although his head be round: nor a white *rochet* vpō his blake coat: nor a priests cloke, nor a formall gowne. For by those Mathematicall marks he must needs then haue been knowen frō a plaine man of the Country, as that foresaid Bishop in *Africa* was not. Yea though he had been an unpreaching Prelat, and so could not haue been knowen by his preaching.

But let us heare what *M. Luther* further saith. In our
booke

booke of Martyrs many thinges are specified which are
 most worthy to be noted concernyng him: but for breui-
 ties sake I will onely obserue this one thing, namely, that
 he affirmeth *the voyces of the people, ought not to be severed*
from the choosyng of Ecclesiasticall persons, in which poynt all
 the auncient Fathers doe with one voyce agree with *M.*
Luther: they were also chosen themselues in that manner,
 and so caused other to be chosen. And so likewise all the
 Protestant writers, and lights of the gospell do generallie
 affirme in their writings that by the law of God, and by
 the holy Scriptures it ought to be still observed in the
 Churches of God. And yet at this day it is exploded out
 of many Churches (as namely here with us) that professe
 the Gospell, as a thing that cannot stand with a Christian
 common wealth: wherein I will onely recite the wordes
 of our booke of Martyrs, and one worthy sentence, and
 also one notable example out of auncient Fathers, and so
 leaue it to the consideration of the Christian reader, and
 to the consciences of all christian Magistrats that profess
 the Gospell: with myne owne prayers to God, that this
 Apostolicke order of chosing of Ministers, may be againe
 restored to all Christian Churches. *After which time of the*
Apostles (saith our booke of Martyrs) *the election of Bishops*
and Ministers stood by the Cleargie and the people with the con-
sent, of the cheife Magistrate of the same place, and so continued
during all the time of the Primitiue Church, till the time and af-
ter the time of Constantine the fourth Emperour, which Em-
perour (as writeth Platina and Sabellicus Enead: 8: lib: 6)
published a law concernyng the election of the Romane Bishop,
that he should be taken for true Bishop whom the Cleargie and
people of Rome did chose and elect without any tarying for any
authoritie of the Emperour of Constantinople or the deputie

Fox Edition

1570 to. 2.

pag 976.

Election of

Ministers

ought to be

by the

Church to

whom they

belong.

Fox pa. 5 ed.

1570. col. 2

Platina Sab.

Ene: 8. lib 6

Vowsons &
pluralities of
benefices.

Cyprian Epi:
68 iuxta
pamelium.

of Italie, so as the custom and fashion had ever been before that day. anno 685. And anon after in our booke of Marcyrs it is thus written, likewise vowsons and pluralities of benefices were things then as much unknown as now they are pernicious to the Church, taking away all free election of Ministers from the flockes of Christ. Heerunto I add touching this matter as I promised first a most worthy sentēce out of Cyprian who flourished about 260 yeares after Christ. He in his 68. Epistle saith. *Plebs obsequens preceptis Dominici et Deum metuēs a peccatore preposito seperare se debet, nec se ad sacrilegi sacerdotis sacrificia miscere; quando ipsa maxime habeat potestatem vel eligendi dignos sacerdotes vel indignos recusandi. Quod et ipsum videmus de diuina auctoritate descendere ut sacerdos plebe presente, sub omnium oculis deligatur et dignus atque idoneus publico iudicio ac testimonio comprobetur.* The people beyng obedient unto the commandement of God and fearing God ought to seperat themselues from a wicked Pastor or Minister, and not to joyne themselues to the sacrifice of a sacrilegius Priest, seeing the People it selfe cheiflie hath power either to choose priests that are worthy, or to refuse those that be unworthy: which thing we see doth come from the authority of God, that the Priest may be chosen in the presence of the people, that he which is worthy and meete for the place, may be allowed with a publicke judgment and testimony. And a litle after he concludeth, saying, *Et sit ordinatio iusta et legitima que omnium suffragio et iudicio fuerit examinata.* And let the ordination be just and lawfull which is tryed by the judgment and voyce of all.

Athanasius:

And now as I said take one example, namely of *Athanasius* the great, The confession of whose faith is read in our Churches of *England* at this day, and holden for undoub.

doubtedly true in all the Churches of Christendome: who lived in the most tumultuous time, & times of greatest contention that ever was in the Church, even in the time of publike broyles and strife, between the *Arrians* & the *Catholiques*: when the manner of election by the people, must needs, if ever, be most dangerous, unto the quietnes of the common wealth & unto the estate of Kings and Princes. Yet when *Athanasius* was chosen Bishop of *Alexandria*, and the matter brought in questiō before the Emperour whether he was lawfully chosen, which his enemyes denyed: the *Synod of Alexandria* make their Apologie, for his defence in these words. *Aiunt igitur post obitū Episcopi Alexandri cum paucissimi essent qui Athanasii mentionem facerent, sex vel septem Episcopos clanculum et in loco obscuro eum in presulem elegisse, &c. Nos autem contra cum tota civitate, et universa provincia testamur omnem multitudinem populūque Catholica Ecclesie in unum coactum, quasi in speciem unius corporis et animæ, clamoribus vociferationibusque postulasse Athanasium Ecclesie Episcopum dari.* They say that after the death of Bishop *Alexander*, when there were very few, which made any mention of *Athanasius*, six or seaven Bishops privily and in an obscure place did choose him to be Bishop. But we contrary wise with the whole Cittie, and generally with all the Province doe testifie that the whole multitude and people of the Catholique Church, beyng gathered to gether in one, as it were in the forme of one body and soule, with exclamations and out cryes requyred to haue *Athanasius* to be given unto them the Bishop of their Church.

Synod Alex
andr: apol 2

If six or seaven of our Lordbishops with their traines of twentie, thirtie, or fortie horse apeece, should meet together about an election with such of their friends as they

could gather together in their assemblie; trow you the thing might be sayd to be don obscurely and in a corner: or may we thinke that those christian and most mightie Emperours had neither witte nor knowledg how to governe their cōmon wealthes? Or that *Athanasius* the great and all the excellent Fathers of the Primitiue Church, and *Luther* and *Zuinglius*, and all the lights of the Gospell set up by Gods wonderfull worke in this our age, (for the casting downe of Antichrist and the great whore of Babel) upon all the golden Candlestickes in *Germanie*, *Helvetia*, *Savoy*, *France*, *Scotland* and the *Lowcountrie*s, and many other places, understād not: what by the word of God ought to be done in the election of Bishops and Pastors, and onely the Lord Bishops of England by their Lordly looks upon their learned bookes, or by some secreat inspirations haue the contrary reveled unto them? But if all the christian Emperours, and all the auncient Fathers did thinke this manner of election might well stand with the godly government of the Common wealth, and ought not to be altered: and that both the election of Bishops Pastors and Ministers, and excommunication also ought never to be don without consent of the people even whē the Bishops were growne up to be litle petie Lords, and the regiment of a Bishop was crept to the limits & bounds of a Dioces and over whole Cityes, where, by the reason of the exceeding greatnes of the multitude, there must needs follow great sturres and troubles; with what facility and easines might this order be brought in agayne, if the Bishops were reduced unto the pristinat estate appointed unto them by the word of God and by the holy scriptures, namely, to be the Bishop or Pastor of one congregation onely?

Upon

Upon which poynt I will set downe breifly, the words of that excellenr light, *Francis Lambard* joyned by God with *Luther* in *Germanie* touching the limits of a Bishops *F. Lambard* regiment, together with the right of election of the Pastors and excommunicatiō of the offenders: and of *Zuinglius*, the first light set up by God among all the golden candlesticks of *Helvetia*. This noble and famous *Francis Lambard* in the preface of his booke intituled *The sum of Christianitie* translated into English, and dedicated unto the most Noble Queene *Anne* mother to our late Soveraigne Queene *Elizabeth*. In his Epistle, to the Noble Prince of *Lausanna*; he saith: Nor you shall not marvaile that I sayd, there be many Bishops of one Citie; for verely every Citie hath so many Bishops, as it hath true Evangelists or Preachers: for every Preacher of the truth, I say of the truth, that doth not preach lyes, decrees, inventions, dreames, lawes and counsells of men, but the most pure, and simple word of God, is a true Bishop, although he be not called so of many: the Church of God hath no other Bishops but these. And anon after he saith. For verely every Parish ought to haue his proper Bishop, the which should be chosen of the people and confirmed by the Comminalty of the Church of every place; and to doe this thing they haue no need of letters, rings, seales, tokens, and such other of this kind, very much used cleane contrarie to the word of God. And so long they shou'd be accounted for Bishops, as the preach most purely the Gospell of the kingdome of God. From the which if they swarue one iote, & teach strang doctrine, they ought to be deposed, and put out, of the by whom they were elect and chosen, that is to say, of the comminalty of the Church a forenamed, and other more fit for the purpose to be elect. And in the fift chapter in the sayd booke of the *Summe of Christianity* he hath these words. It is the most greevous crime & by no meanes to be suffered, that many childre

perdition do deprive the people of God of their right, & iust title, that is to choose them a Pastor. And afterward he saith. All Canon of the world cannot lawfully choose one Bishop of the Church of I. s. Christ. And agayne he sayth, Deacons of the Church be those that the faithfull choose for to gather and distribute to the poore the almes of the faithfull. And anon after. The Church of God hath no Ministers besides these Bishops and Deacons.

Zuinglius
Artic: 8: ex-
planat:

Now to the words of Zuinglius, he in a certaine place sayth thus; *A multis iam seculis ad nostra usque tempora, qua sit Ecclesia certamen fuit, ortum nimirum ex regnandi cupiditate. Nam hoc sibi quidam arrogarunt ut se dicerent esse Ecclesiam &c.* There hath been contention, what a Church is, from these many ages untill our times; which verily hath risen from the desire of bearing rule. For some men haue arrogated this unto themselves, to say that they are the Church, that all things might be ordered by their hand. But omitting the devises of men wherō som in this cause doe rest, we will write of the Church out of the holy scriptures and the minde of the spirit. A Church therefore I do finde is taken 2 wayes in the holy scriptures. First for the cōpany of all those who in asure & firme faith do beleieve in Christ their only head. This is scattered through the universall world. Who knows this church? Only God. But what shall we say of the Pope, Cardinalls, and Bishops, which come together into a Counsell? Are not they also the Church? I answer, they are only members of this Church if so be it that they beleieve in Christ & acknowledg him for their head. If they beleieve not, they belong not to the Church at all. So farr of it is, that they should be the church. But thou wilt say they are a *Church Representative*. Of this I find nothing in holy scriptures: out of mens devises any man may fayne any thing. We rest on the holy scrip

the Church
militant

Synods:

ture : against which thou wilt not attempt any thing , if thou be a christian. Secondly, a Church is taken for the severall congregations, which conveniently meet together in some one place for the hearing of the word, and receiving of the Sacraments. The Grecians call these, *Parikias*, Parishes. Of this manner of a Church Christ speaketh *Mat. 18* saying, *Tell the Church*. And so Paul useth the name of the Church, *1. Cor. 1. To the Church which is at Corinth etc.* And Furthermore afterward. *Quid audio? Episcopus ne solus excommunicare potest? Putabam Ecclesie esse datū? What doe I heare? May a Bishop alone excommunicat? I had thought that had been appoynted to the Church. But perhaps they will say a Bishop onely is the Church, Christ saith tell the Church: doth a Bishop then, or an Abbot signifie the Church? Excommunication belongeth not to one man, whatsoever person he be, but to the Church. For Christ sayd not, we should refuse the company of a man, when he had contemned an admonition or twayne (therefore one onely man cannot excommunicat) but then at the last, when he hath despised the admonition of the Church : therefore no man but that Church can excommunicat, wherin he dwelleth which by his sinne hath offended. vnto the Church & the Pastor of the Church belongeth this right of pronouncing sentence of excommunication against the offender. And further he saith. *Tradunt excommunicationem ab Episcopo latam Ecclesie esse ex. Art. 31, communicationem. Sed observandum (supra ea que octavo articulo diximus) Ecclesiam in scripturis accipi aut pro omnibus christianis qui in istis terris visibiliter nunquam conveniunt soli Deo noti, atque in hac ecclesia omnes sunt qui Deo patri per Christum fidunt et nituntur: et hac est ecclesia quam in articulis fidei profiteamur: aut pro singulis quibusque ecclesiis, quas parochias vocant. Conventiculum ergo et conspiratio personarum istorum Episcoporum sub ecclesie nomine comprehendi non potest**

rest, nec id possunt ex scripturis ostendere quod ipsi sint ecclesia, etiam si rumpantur. Ecclesia ergo nequaquam sunt. Cui ergo ecclesiae offendens peccator indicari debet? Ad ecclesiam universalem Christus nimirum nos ire non mandat, nam hac nusquam hic coit corporaliter. They hold that the excommunication by the Bishop is the Churches excommunication. But (saith he) those things are to be observed (which before we have spoken in the 8/article) that the Church in the scriptures is eyther taken for all christians which upon the earth do never visibly meet together, which are only knowne unto God, and in this Church are all they which beleue in God the Father and cleave fast vnto him through Christ, and this is the Church which we acknowledg in the articles of our faith, or else it is taken for every perticular Church which they call parishes. Therefore the conventicle and the cloked conspiracy of these disguised Bishops cannot be comprehended under the name of the Church, neither can they proue it by the scriptures that they be the Church though they would burst. therefore it is cleare that they be not the Church unto which the offending sinner. ought to be shewed: for it is manifest that Christ doth not command us to go tell the universal Church: for this Church never meets together bodily. And agayne he saith. *Quis enim omnes pios congregare posset: restat ergo ut ecclesie iubeat Christus indicandum peccatorem quam paraciam vocamus.* For who can gather together all the faithfull, therefore it can be taken non otherwise but that Christ commandeth the offender to be iudged by the Church which we call a parish.

Now let us goe forward to heare what the rest of the excellent lights and Angells or Messengers which God hath rayfed in this our age & set up upon the golden candlesticks

dlestickes (among which Christ himselfe walketh) in *Germanie, Helvetia, Savoy, France &c.* concerning the pulling downe of the whore of Babel, and the reformation in the poynts of religion aforesayd. Wherin if there be any that thinke some speeches before, or hereafter to be uttered be over bitter, let them marke what *M: Luther* sayth upon the Epistle of *Peter* aforesayd. Now their be many (sayth he) that can well enough abide to haue the Gospell preached, so that their might be no exclayming and speakyng against the Wolues. I meane, so that the Preachers in their Sermons would forbear exclayming and taunting against Prelats. But although I Preach sound doctrine, and that which is true: and though I feed and teach (my charg) the sheepe well and rightly, yet is not that sufficient: for it is further requyred at my hands to keep the sheepe from danger, and to haue a carefull regard unto them, that Wolues come not among them to drine them away out of their fertile and wholesome pastures. For to what purpose is my building, if when I haue couched and orderly layd my stones, an other straight wayes come and hurle them downe as fast agayne, and I seeyng him forbid him not? The Wolfe is well enough contented that the sheepe be well-fed and fatted in good Pasture, because the fatter they be, the pleasanter and daintier pray he thinketh to make of them. But that Doggs should incessantly barke and baule at him, that he cannot abide. Such barking doggs they cannot abide, but dumb doggs, they can beare well enough with all.

The next light set vp among the golden Candlesticks of Germanie to shew forth the darknes of Antichrist: and the blindnes of the Romish Babilon, was *M. Bucer*, who for his learned excellency was sent for by *K. Edward the Sixt* and appoynted to be the Divinitie Reader in *Cambridge*, of whom *M: Fox* in our booke of Martyrs saith. He col-

Bucer.

pag 2148:

edit. 1570.

brought all men into such admiration of him, that neither his friends could sufficiently prayse him, neither his enimyes in any poynt find fault with his singuler life & sincere doctrine.

How earnestly *M. Bucer* desired to haue a better reformation of religion in *England* then was in *King Edwards* time, appeareth evidently in his booke *De Regno Christi*, written to *King Edward* that most gracious and religious King of *England*, whom both *Ridly* Bishop of *London*, and *Cranmer* Archbishop of *Caunterburie* confessed to haue more divinitie in his litle finger then they theſclues in their whole bodyes, as you may read in our booke of Martyrs: such an excellent impressiō of true Divinity had God ingraven in his brest beyng then but a child. Who no doubt if he had lived, as he had in many things well begun, so would he haue made a full reformation of those foule corruptions that remayned and yet remaine to this day, and would haue reduced all the Churches in his Dominions, unto the Primitiue and Aposto-like order and Discipline, which *M. Bucer* in his sayd booke of the *Kingdome of Christ* written unto him for the same purpose, so earnestly desireth. Whose words in his first booke and 15. chapter are these. *Vt vero claris Dominus et gravisimis verbis disciplinam suam cum vita universe, tum*
De regni Christi 1, 15 *agende penitentiae, tumetiam sacrarum ceremoniarum sanc-*
vit, etc. With what playne and cleare words (saith *M. Bucer*) hath the Lord established his Discipline, as well of the whole course of life, as of shewing publike repentance, & also of the holy Ceremonies? Yet how few shall you find even among those which are counted men of speciall note among Christians, which I will not say desire with all their heart to haue this Discipline restored, which is the only Discipline of health or salvation, but that thinke it a
 thing

thing worthy once to go about it. They say, the times are now farr otherwise, then it was when this Discipline flourished in the first Churches: men are now of an other sorte: And it is to be feared least by the restoring of this Discipline the Churches should be more troubled, then edified; and that more men should therby be frayed from the Gospell, then should be brought unto it. To conclud that it is to be feared that by this meanes it should grow into a new tyranny of a false Cleargie upon the people of Christ. But do not these men even by their owne wordes manifestly convince themselues of their horrible ignorance concernyng the profit of the kingdome of Christ and the true benefitts therof? For know not they that the kingdome of Christ is a kingdome of all ages, and of all men which are elect to salvation? They are ignorant that King Iesus, that is to say, the Saviour of men, and the best Pastor or sheeheard of his owne sheepe, hath instituted nothing at all and commanded nothing to those that are his, which is not healthfull unto them in all times and places, if it be used as he instituted & commanded the same. Bucer in Ephesians 4. And upon the 4 chapter to the *Ephesians* he sayth. Sathan goeth about to make men beleieve, that by the restoring of the disciplin, the faithfull Ministers should be thought to seeke ambitiously, the same tyrannie which Antichrist did.

Yee see with what force of wordes *M. Bucer* lamenteth the lacke of true Discipline in England, even in King *Edward's* time, and how vehemently he desired the King to restore and establish the same; which in his time could never be performed by reason of his suddaine death in the minoritie of his yeares. And afterward in the dayes of Queene *Elizabeth* the Gospell was receaved aboue 40.

L

yeares

yeares and no fault by publik authority amended (which King *Edward* left) in the Discipline of the Church. wherein by the way, I cannot but note one pretie litle poynt of the Dragon that subtle serpent *Sathanas*, for the better safeguard of his sonne Antichrist his creedit, and his deare daughter *Babylon* the great whore of *Rome*: for slyly and cunningly he so scraped out this peece of publique prayer in all Queene *Elizabeths* time which both in King *Henries* time and King *Edwards* time was used, that it could never be restored unto this day. Namely, *From the tyranny of the Bishop of Rome and all his detestable enormities, good Lord deliver us*. For he knew full well no small number of his owne enormous abominations were yet reteyned in the Discipline of the Church to the great comfort of himselfe and of his sonne Antichrist the Pope, and his deare daughter the Church of *Rome*. And it might justly be taken for a Prophecie that we should not in her daves be delivered from the detestable enormities of the Bishop of *Rome*, left unreformed in King *Edwards* time. But let us heare further what *M. Bucer* sayth to King *Edward* in his second booke of the kingdome of Christ and the 1 chapter. *Primum haud dubito, serenissime Rex, Maiestatem tuam ipsam videre, hanc quam requirimus, imo quam requirit salus omnium nostrum regni Christi restitutionem ab Episcopis nullo modo expectandam, &c.* First I doubt not most gracious King (saith *M. Bucer* to King *Edward*) but your owne Maiesty doth see that this restoring agayne of the kingdom of Christ which we require, yea which the salvation of us all requireth, may in no wise be expected to com of the Bishops; seeing there be so few among them which do understand the power and proper offices of this kingdom: and very many of them by all meanes (which they possible can, and dare) either oppose themselves against it, or deferre it
and

and hinder it. And after in the same booke he concludeth saying. *De reformando itaque Episcoporum ordine serenissima Maiestatis tue cum primis animus intendendus*. Therefore the mind of your most excellent Maiestie must principally be set upon reforming of the order of Bishops.

Of these places before cited, first the reader may plainly see, with what vehemency this Angell and starre holden in the right hand of Christ desireth and requyreth to haue the reformation in England, which yet cannot be obteyned, to be squared, according to the first Churches which were in the Apostles time. Secondly that the objections which are now commonly made against the reformation are even the same, which Satan and his childre made in King *Edwards* time; the wilfull & horrible ignorance wherof *M. Bucer* manifestly discovereth. Thirdly, that no hope of this reformation and the restoring of the kingdom of Christ, which even the salvation of us all requyreth, was to be expected at the hands of the Bishops. Fourthly, that that the King ought specially to bend his mind, to reforme the order or estate of the Bishops. And to speake the truth, ye might truely affirme that the King began at a wrong end, when he began at the parish Priests and leapt over the Lord Bishops: for that was a tithing of mint and annis, and a leaving of the waightier matters of the law undone. It is a memorable and a true saying, that *Sigismund* the Emperour used in the Counsell of *Constāce*. *Sigismund*. *Non a minoritis sed a maioritis incipendum est*. For where the Counsell pretended to make a reformatiō in the Church; one stood up and sayd, the reformation must begin at the *Fryer Minorits*, that is at the litle ones: no sayd the Emperour, *not at the litle ones, but at the great ones*, meanyng that they ought to begin not at the beggerly *Fryer Minors*, but

Jerem. 5. 45

at the pompous and proud Prelats and Popes. And *Ieremias* the Prophet speaking of the beggerly sort, and great men saith: *Therefore I sayd, surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgment of their God. I will get me unto the great men, and will speake unto them: for they haue knowne the way of the Lord, and the iudgment of their God: but these haue altogether broken the yoke, and burst the bonds.* And in the 23 chapter: he sayth speaking of the Prophets which were the cheifest and in highest degree of all Ecclesiasticall persons in that time. *Therefore thus saith the Lord of hosts concerning the Prophets, behold I will feed them with wormwood and make them drinke the water of gall, for from the Prophets of Ierusalem is wickednes gon forth into all the land.*

Chro. 23 15

Now let us heare what *M. Bucer* saith touching the great livings of the Lord Bishops, and the poore estat of the parish Ministers. First to the Lord Bishops he saith in his second booke of the kingdom of Christ, *Agnoscant igitur tandem gravissimam suam culpam Episcopi, quod ecclesias tam diu iam, tamque horrende, non tam neglexerunt quam vastaverunt.* Let the Bishops at the last acknowledg their most greivous fault, that now so long time they haue not onely neglected, but violently robbed the Churches. And in the 13 chapter he toucheth againe the restoring unto the poore Parishes that which the Bishops by injurie and roberie had taken from them. *Si vero parochiis non sit tam multum reliquum, ut inde prospici queat fidelibus earum ministris, tum certe, uti et supra diximus, ab Episcopis et ditioribus sacerdotiis petendum erit, unde et his despoliatis parochiis consulatur. Hic communio sanctorum exercenda erit, ut egentibus ecclesiis succurratur ab iis quæ abundant.* If there be not (saith *M. Bucer*) so much left unto the Parishes, as therof there may be made

made a sufficient provision for their faithfull Ministers, then certainly (as we haue sayd before) there must be taken from the Bishops and richer benefices where with these parishes that haue been so spoyled, may be sufficiently provided for. For heerein the Communion of Saints ought to be exercised, that the Churches which stand in need may be helped by them, that doe abound. And anon after he sayth: *Valeat itaque Domini lex: dignus est operarius cibo suo et mercede. Item duplici honore digni sunt presbyteri qui bene praesunt ecclesiis, maxime qui laborant in verbo et doctrina. Debent autem hi, et suo docere exemplo reliquos Christianos ut cum eis datur quibus alantur et tegantur, his sint contenti. valeat et lex spiritus sancti: vestra abundantia subleuet illorum inopiam, et illorum abundantia subleuet vestram inopiam quo sit inter vos equalitas.* Therefore let the law of the Lord take his force, which sayth the worke man is worthy of his meate, and his wages, and also the Elders which rule the Churches well are worthy double honor, cheiflie those which labour in the word and doctrine. And these also ought to teach all other Christians by their example, and when there is given unto them, foode and rayment, with that let them be content. And also let the law of the holy Ghost stand in his full force: let your abundance uphold their need, that there may be equalitie. I neede not to put the reader in any remembrance what to obserue in these wordes, they are playne enough; that the Lordly livings of Bishops should be taken from them, and they themselves should not liue like Lords, but in a meane estate as well as the rest of the Ministers. And touching the rest of the popish reliques he sayth, *undoubtedly as there is no agreement at all between Christ and Beliall; so sincere and unfeigned christians can by no meanes suffer themselves to be clogged* Bucer in matthew 18.7.

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with any whit of *Antichrists trash and trumperie &c.* Wherefore so soone as true godlines and the right worship of God hath been preached and professed of many, *Antichrists Ceremonies and rites* ought by and by to be abrogated, and the reformation thereof may not be prolonged &c. These are indeed (saith he) over mild and to soft and sober Christians which can beare with such *Antichristian trash* like unto them who at Corinth knowing that an *Idoll* was nothing, did eat thinges offered unto Idols and boasted (as these our men doe) in this wise: In outward matters we are free. What is that to me, that another useth those thinges naughtily, I will use them well &c. Thus do they for sooth provide goodly for the weake ones, yea they serue their owne bellies, seeking to gratifie such as are either Christs enimyes or else backsliders, for no man besids these will earnestly contend for *Superstitious Ceremonies*: this is their modest bearing, and delaying, whereby they are so far from furthering of the Gospell, that by litle and litle they do utterly abolish it.

Thus you heare *M. Bucers* judgment that noble light set up by God in *Germanie*, and by King *Edward* brought into *England*, and made the diuinity Lecturer in *Cambridg* both for the establishing of the Discipline set downe by Christ and his Apostles in the first Churches, for the taking away of the Lordly estate of Bishops, and for the utter abolishing of all our vayne and beggerly Ceremonies which he calleth *Antichristian trash* Unto him I will joyn

P. Martyr. *Peter Martyr* his combresbyter or fellow Elder, brought into *England* also by King *Edward*, and made the Divinitie Lecturer in *Oxford*. Whose departing from *Argentine* in *Germanie*, was greatly lamented, he was (saith *Sleidan*) a man there exceedingly beloved for his sincere judgment, his great mildnes and modestie, and for his incomparable learning. In his Epistle to the Lords of *Polonia*, professors
of

of the Gospell, and Ministers of the Church there, when they began to make the reformatiō of religion in the rite of administring the Sacraments; saith M. Martyr, *That manner is most to be imbraced which shall be most playne, and most removed from the Papisticall trifles and Ceremonies, and which shall come neereſt to the purenes which Chriſt uſed with his Apoſtles. Chriſtian minds ought not to be occupied much in outward rites & Ceremonies, but to be fed by the word, to be instructed by the Sacraments, to be inflamed unto prayers, to be confirmed in good works, and excellent examples of life. Moreover I counsell you that in any wiſe ye bring in Discipline into your Churches ſo ſoone as poſſible ye can, for if it be not receaved at the beginnyng when men are very deſirous of the Goſpell, it will not ſoone be admitted afterward, when (as it hapneth) ſome coldnes ſhall creepe in. And how vainly you ſhall labour with out it very many Churches may be an example unto you, who ſince they would not at their very firſt reformation take upon them this healthfull yoke, could never afterward, as touching manners and life, be brought into order by any iuſt rule. whereof it happeneth (which I ſpeake with greiſe) that all things in a manner haue ſmall aſſurance and and doe threaten ruine on every ſide. Therefore it is a greivous loſſ and a certayne deſtruction of Churches, to want the ſtrenght of Discipline. Neither can it be truly and ſoundly ſayd that they haue and do profeſſe the Goſpell, which either be without Discipline, or do contemne it, or be not delighted therewith. Certainly ſince in the Evangelists and in the Apoſtolike Epiſtles it is taught with ſo great diligence, it muſt be confeſſed not to be the leaſt part of Chriſtian religion. Whereby it commeth to paſſe that the Goſpell ſeemes to be deſpiſed of them which haue baniſhed frō themſelves ſo notable a portion thereof. But under what deviſe or couller it is reiectēd at this day in many places, is worth the hearing. They ſay that there is a danger, leaſt under the colour of*

Discipline, the Ministers of the Church should take upon them tyrannie, should correct, reprove, and excommunicate, for no iust causes, but at their owne pleasure &c. Neither do these good men perceiue, that there needeth not be any feare of the Ministers, where the rule of the Gospell as touching brotherly correction is observed. For this charge is not to be committed to the authority and will of one man: but in the shutting out from brotherly societie them which will not be amended, a consent of the Church must be had by whose authority if it be don, no man can iustly cōplayne of the tyrannie of one, or of a few.

Marke how this Divine lecturer, which hath so good testimonie, of his sincere judgment, great modestie and mildnes, and of incomparable learnyng, would haue the Discipline receaved wheresoeuer any reformation of religion is made, and saith plainly it is a great part of christiā religion, and a notable portion of the Gospell, and that they which refuse or reject it may be counted enemyes, and not lovers of the Gospell. And that the charge of excommunication is not to be committed to one man or to a few, but to the whole Church. And as for the rites and Ceremonies and administration of the Sacraments, he setteth downe these three caveats to be observed in the using of them. First, that they be most plaine and simple. Secondly that they be most removed from the superstitious trifles of the Papists. Thirdly, that the manner of using them come nearest, to the purenes that Christ and his Apostles used. Certainly if *M. Martyr* were now in *Oxford*, and with all his sinceritie, and modesty, and learning, should mayntaine this most playnenes in the Ministratiō most furdest removed from Popish Ceremonies and trifles, and cry out for the purenes that Christ and his Apostles used, he should be turned out for a wrangler, or a Puritane,

ritane, if he had no more hurt. But let us heere what *M. Martyr* saith further upon these poynts. In his Common places speaking of the goverment of the Church he saith. *If thou respect Christ it shall be called a Monarchie; For he is our King who with his owne bloud hath purchased the Church unto himselfe. He is now gone into heaven, yet doth he governe this Kingdom of his; indeed not with visible presence, but by the spirit and word of the holy scriptures. And there be in the Church which doe execute the office for him, Bishops, Elders, Doctors and others bearing rule: in respect of whom it may be iustly called a goverment of many &c. But because in the Church there be matters of very great waight and importance referred unto the people (as it appeareth in the Acts of the Apostles) therfore it hath a consideration of publicke goverment. But of the most waight are accounted excommunication, absolution, choosing of Ministers, and such like: so as it is concluded, that no man can be excommunicated with out the consent of the Church. And anon after he saith, Cyprian writteth unto Cornelius the Bishop of Rome, that he laboured much with the people that they which are fallen might haue pardon. Which if it might haue been given by himselfe, there had been no need that he should so greatly haue travelled in perswading of the people. And Augustin against the Donatists sheweth the same, when he saith: we must then cease to excommunicate, if the whole people shall be infected with one and the selfe same vice. For it will not (sayth he) consent to excommunication, but will defend and mainteine him whom thou shalt excommunicate. Wherefore this right pertaineth to the Church neither ought to be taken from the same: against which opinion they cheifely are, which would haue the same to be committed to one Bishop or Pope. And in the 5 section a litle before he giveth this definition of excommunication. Excommunicatio est &c: Excommunication is the casting out of a*

part 4 cha 5
lect. 9
Com. in 1.
Cor. 5:13.

notorious wicked man from the fellowship of the faithfull, by the iudgment of them that be cheife, and the whole Church consenting, by the authoritie of Christ and rule of the holy scriptures, to the salvation of him that is cast out, and of the people of God. And after he had confirmed the same by divers places of scripture he sayth. Seeing it is the Gospell of Christ as touching all the parts, it ought to be receaved of the Church, and credit every wher to be given unto it. So as they are to be wondred at, which would professe the Gospell, and yet do exclude this particle. And touching the magnificence of Bishops and their stately using of Civill affaires. In the same part and 20 chapter Section 16 he sayth, But why in times past (in the old testament) were both Principalitie and Priesthood ioyned together? This may be declared the cause; Namely that in those persons Christ was shadowed, to whom was due both the true Priesthood & Sovereigne Kingdom. But after his commying upon the earth we haue no other Priest but himselfe, our onely mediator and redeemer. Vndoubtedly those Ministers of the Church which are instituted by him, are appoynted to preach the Gospell of the sonne of God and to administer the Sacraments: wherefore it is meete they should abstayne from outward principalitie & administration of civill affaires. Since they haue ben so instructed by Christ. For he saide unto his Apostles. The Princes of the Nations haue dominion over them, but it shall not be so among you. And being requyred by a certaine man to command his brother to deuide the inheritance with him, said, who made me a iudge over you? Shewing that it agreeth not with his vocation while he remaineth upon the earth, to haue authoritie to deuide heritages. And after the same manner ought Ministers to iudg themselves to be sent even as he was sent. Moreover, Paul informeth his Timothie and instructing him as touching the holy ministerie, saith; No man that warreth entangleth himself

sa 2: Kings
11 initio.

himselfe with the affaires of this life, where he useth an Argument of comparison to wit, from the lesser to the greater, even so, as if he should say; if it be not lawfull for them which are bound by the office of warfare, to take upon them other busines or trade of life, much lesse ought they which are bound to the holie ministry intermedle themselves with other charges, for their vocation requyresh the whole man: because they must not only twise or thrise in the yeare execute their office, but it is necessary that (as the Apostle warneth) they preach the Gospell & earnestly apply themselves to reading doctrine both in season & out of season. And yet more expresly in his Cōmentary upon the 13 chap. to the Romans, he saith. They will answer that Ministers indeed haue not the sword in asmuch as they are ministers, but haue receaved it from else where, & that by iust title & possession. Christ indeed did serue his vocation: for he came in humilitie, by his passion and death to redeeme mankind; but his example is not to be followed in all things. Otherwise no christian ought to beare the office of a Magistrate: for Christ beare it not. Wherefore they affirme that he left an example onely to men tending to perfection: such as are Monks and begging Friers which (as they say) haue renounced the world. Neither can they abide that Peter should prescribe unto his successor when he said, that he had neither gold nor silver, but that he left onely a patterne of perfection unto them, which so order their life as he did, who forsaking all that he had followed Christ, that he might the rediler serue him. But these men should remember, that not onely examples, but also cōmandements make one our side. For Christ saith, The Kings of the Nations beare dominion over them, but so shall not yee. And these words are to be understood singularly and particularly of the Apostles and Ministers and not of all men universally &c. Further who seeth not that these two functions doe so hinder the one the other: that he which exerciseth

seth the one, cannot execute the other. For it is an hard matter to
 find one so prompt and readie that can rightly and orderly ad-
 minister but even one of these functions. And agayne in his
 Common places the 4 part and 13. chapter section 12: he
 saith. But our faise Ecclesiasticks will be Princes and reigne, and
 yet Christ would be no King. And when he was sought for to the
 end he should be made a King he utterly refused it, yea rather he
 plainly confessed that his kingdom is not of this world: he sayd
 also unto the Apostles, Princes of the Nations do beare rule
 over them, but ye shall not so doe. Peter also whose succes-
 sors these men professe themselves to be, warneth Ministers that
 they should not exercise dominion over the flocke. And upon
 the second booke of Samuell the 6 chapter, he saith. *Arca*
ista per allegoriam non incommodam refert nobis ecclesiam Dei.
 This Arke by a fitte allegorie doth represent unto us the Church
 of God: which ought to be caried and borne at this day upon the
 shoulders of the Bishops. But now many Bishops do even the same
 thing that these Levites did, of whom we spake. For when they
 would seeme to be pillers of the Church, in the meane time they
 giue themselves altogether to idlenes and pleasures and lay the
 Arke upon their Uicars, Suffragans & Commissaries, which
 oftentimes a man can call nothing else but brute and most block-
 headed beasts. And in the 12 chapter of Samuell, speaking of
 Archbishops and Bishops, he sayth, *Admoniti officii sui re-*
spondent se habere substitutos et vicarios qui ista curent, Ita la-
bor aliorum est et proventus ipsorum: utque est in libro Iob, Bo-
ves arant et Asini pascuntur. When they are admonished of
 their dutie or office, they answer that they haue vicars &
 substituts which take the care & charge of thos things: so
 other men take the paynes & they take the profite, & as it
 is in Iob, the Oxon plow the ground & the Asses are fead.
 I might here not unfitly set down the words of M. Fox in
 his

his book of Martyrs wher he saith: *Every Prelat or beneficed person ought hiselfe to discharg his Cure without deputy or Vicar.*

Now let us proceede to other of the excellent lights that God hath set up in the midst of the deepe darknes of Antichrist, upon some of the golden Candlesticks of *Helvetia* or *Switzerland*. Of *Zuinglius* somewhat hath been said already, whom *M. Bullinger* that excellent learned mā succeeded, whom *Pantaleo* in his Ecclesiasticall Chronicle calleth one of the Fathers & lights of the Gospell; whose *Decads* and Sermons being translated in English and set forth by publike authority in Queene *Elizabeths* time to be read eyther privatly, or publikly as appeareth in the preface: and for the commendations therof it is sayd, *that they are fit to be read out of the pulpit unto the simplest and rudest people of this land, the doctrine of them very playne without ostentation, curiositie, perplexitie, vanitie, or superfluitie: very sound also without Popery, Anabaptisme, Servetianisme, or any other heresie.* And afterward in the conclusiō of the preface it is sayd. *These sermons of M. Bullingers are such as whether they be used privatly or read publickly, whether of Ministers of the word or other Gods children, certainly there wilbe found in them such light and instruction for the ignorant, such sweetnes and spirituall comfort for consciences, such heavenly delights for soules; that as perfumes the more they are chased the better they smell; & as golden mines, the deeper ye digge them, the more richer they shew: so these the more dilligently ye peruse them, the more delightfull they will please, and the deeper ye digge with daily studie in their mynes, the more golden matter they will deliver forth to the glory of God.* Now therefore let us heare what this Angell and light of the Gospell set up by the Lord upon a golden candlesticke of *Helvetia*, saith.

And first of the Eldership or Elders in every Church

Decad 5 ser-
mon 10

be used. *Like as the Lord (saith M. Bullinger) would haue the transgressing Ministers privately to be admonished & corrected, so doth he extend the commoditie of the same admonition and correction to the whole Church. And therefore the Auncient Church had a holy Senat of Elders which dilligently warned the that transgressed in the Church, corrected them sharply, yea, and excluded them out of the Ecclesiasticall fellowship namely if they perccaved, that there was no hope of a mendment to be looked for in them. But in the latter times the Popes & Bishops tyrannically taking that kind of punishment into their hands, and excercising it sacrilegiously contrary to the first institution, haue turned an wholsome medicine into an hurtfull poyson, making it abominable both to the good and bad. Behold what fruit this alteration of Gods order & ordinace in the Church hath brought, by taking away the Eldership from the Church or Congregation, and committing it unto the Bishops: who by their Lordly authority tyrannically (saith M. Bullinger) tooke it from the Church into their owne handes, and that even in some places where the light of the Gospell is set upon the golden candlesticks thereof, whereby they haue turned an wholsome medicine into an hurtfull poyson, making it abominable both to the good and bad, as in all Queene Elizabeths time we might see heere in England, that by their Lordly power oftentimes for such a trifling matter as an honest Magistrat would haue been a shamed to laye a man by the heeles, they were not a shamed to commit a christian to the Devill. And shewing what the Elders were, he sayth. Wherefore the Elders in the Church of Christ are either Bishops or otherwise prudent & learned men added to Bishops that they may the more easily beare the burden layd upon them, and that the Church of God may the better and more conveniently be governed. For Paule saith, The Elders*

Decad 5 ser-
mon 3

Elders that rule well let them be counted worthy of double honor, most specially they which labour in the word and doctrine. *There were therefore certaine other in the Ecclesiasticall function, who albeit they did not teach by and by as did the Bishops, yet were they present with them that taught in all businesses. Perhaps they are called of the same Apostle elsewhere, Governours, that is to say which are set in authority concerning discipline and other affayres of the Church.* And in this poynt with Bullinger M. Peter Martyr most playnely agreeth. *He that ruleth well etc. This me thinketh (saith M. Martyr) is most fitlie to be understood of Elders: not in very deed of them which had charge of the word and of doctrine. But of those which were appoynted as assistants unto the Pastors; they as being the discreter sorte & indeed with a greater zeale & godlines, were chosen out from among the laitie. Their office was cheisly to attend unto Discipline &c.*

1: Tim.

1. Cor. 12

Martyr in
Rom. 12:

And touching the Lordship of Bishops where it is objected against the that think Bishops should be no Lords, that they would mainteine the Anabaptisticall opinion which deny Magistracie and the authoritie of Kings and Princes, M. Bullinger confuteth the Anabaptists with the selfe same reason and scripture, whereby he proveth that Bishops should be no Lords. *And unlesse that Christians (saith Bullinger) when they are once made Kings should continue in their office and governe kingdoms according to the rule and lawes of Christ, how (I beseech you) should Christ be called King of Kings & Lord of Lords? Therefore when he said, Kings of nations haue dominion over them, but so shall not ye be. He spake to his Apostles who strove among themselves for the cheife and highest dignitie. As if he should haue sayd. Princes which haue dominion in the world, are, not by my doctrine displaced of their seates, nor put besids their thrones; for the Magi-*

Decad 2 set
mon 9

frats authority is of force still in the world, and in the Church also. The King or Magistrate shall reigne, but so shall not yee: ye shall not reigne, ye shall not be Princes, but teachers of the world, and Ministers of the Churches. Thus breifely (saith he) I have answered to the Anabaptists obiections. And againe upon the very same matter in like sort in the 5 Decade and 2 sermon citing the lik place of Peter. Not as though ye were Lords over Gods heritage (saith he) Peter speaketh not of any Empire and Lordship, yea by expresse words he forbids Lordly dignitie. For even as he is appoynted of the Lord a Minister and an Elder, not a Prince and a Pope: so also he appoynted no Princes in the Church, but Ministers and Elders, who with the word of Christ should feed Christs flocke. And upon that place of Luke the 22: The Kings of the Gentiles raigne over the, & they that beare rule over the are called gracious Lords &c. This simple and playne truth (saith M. Bullinger) shall continue invincible against all the disputations of these Harpyes. The most holy Apostles of our Lord Christ will not be Lords over any man under pretence of religion yea S. Peter in playne words forbiddeth Lordship over Gods heritage, and commandeth Bishops to be examples to the flocke. Marke how M. Bullinger applyeth this place of scripture, and how bitterly he speaketh against the Lordship of Bishops, calling them Harpyes that is monstrous birds, having maiden visages and talens of a mischevous and marveilous capacitie. But before in the same sermon he sayth. In the order of Bishops and Elders from the beginning there was singular humilitie, charitie, and concord, no contention or strife for prerogative, or titles, or dignity. For all acknowledg themselves to be the Ministers of one Master, coequall in all thinges touching office or charge. He made them unequall not in office, but in gifts by the excellencie of gifts. And therefore in the first Decad & second sermon, he saith, Did not Christ
him

Decad 3: ser
mon 3

himselfe refuse a crowne upon earth? And did not he that is Lord of all, minister? Doth not he himselfe disallow that any Minister should seeke any prerogative, no, not in respect of Eldership? He that is greatest among you (saith he) let him be as the younger. He therefore commandeth an equallitie amongst them all.

And therefore S. Ierom iudgeth rightly, saying, that by the custom of man and not by the authoritie of God, some one of the Elders should be placed over the rest, and called a Bishop; whereas of old time, an Elder or Minister & Bishop were of equall honor, power, and dignitie. And it is to be observed, that S. Ierom speaketh not of the Romish Monarchie, but of every Bishop placed in every Citie above the rest of the ministers. And to answer the objection which is made in defence of the Lordbishops; that they take not upon them civill offices and Lordly dignities: but by their Princes & Magistrats it is layd upon them and given them, he saith: Shall we beleieve that Peter would haue receaved secular power with imperiall government if the Emperour Nero had profered it him? No in no wise, for this word of the Lord tooke deepe roote in his inward bowels. But it shall not be so with you.

And touching the election of Bishops and Ministers, this bright starre fixed in the right hand of Christ sayth. *They which think that all power of ordaining Ministers, is in the Bishops Diocesans, or Archbishops hands, doe use these places of the scripture.* For this cause I left thee in Creta (sayth Paule to Titus) that thou shouldest ordaine Elders in every Citie. And agayne, Lay hands suddainly on no man. But we say, that the Apostles did not exercise tyranny in the Churches, and that they themselves alone did not execute all things about election or ordination, other men in the Church being excluded. For the Apostles of Christ ordeyned Bishops or Elders in the Church, but not without communicating their Counsell with the

Decad 5 see
mon 4
Titus 1.
1. Tim. 5.

Churches, yea, and not without having the consent and approbation of the people. And a litle after he saith. So undoubtedly Titus, though it were sayd unto him, Ordayne Elders in every Citie, yet he understod that hereby nothing was permitted to him which he might doe privatly as he thought good, not having the advise and consent of the Churches. Wherefore they sinne not at all that shaking of the yoke and tyrannie of the Bishops of Rome, for good and reasonable causes to recover that auncient right graunted by Christ to the Churches. And as for Archdeacons, he coupleth them with the filthy vermine of Monks, saying. And when wealth increased there were Archdeacons also created, that is to say overseers of all the goods of the Church: They as yet were not mingled with the order of Ministers or Bishops and of those that taught, but they remayned as stewards or factors of the goods of the Church. As neither the Monks at the begining executed the office of a Priest or Minister in the church. For they were counted as lay men, not as Clearks, and were under the charge of the Pastors. But these unfortunat birds never left soaring untill in these last times they haue climed into the top of the Temple, and haue set themselves upon Bishops and Pastors heads. And touching the Leviticall apparell and the Lordly estate of Ministers he precisely cōcludeth thus. The mysticall attire and garments of the Priesthood, he neyther did commend to his Apostles nor leaue to his Church, but tooke them away with all the Ceremonyes that are called the middle wall betwixt the Iewes and the Gentiles. The Lord himselfe and his Apostle Paul will haue the Pastors of his people clad with righteousness and honestie: and doe precisely remoue the Ministers of the Church from superioritie and secular affaires. Now if the Lord himselfe and his Apostle, do precisely remoue the Ministers of the Church from superioritie and secular affaires, I wish it might also be remembred & precisely followed, which

Decad 5 sermon 3

Archdeacons,

Decad 3 sermon 18

which the Kings Majestie saith in his first booke to his Sonne our Noble Prince; for saith our gracious King, *In any thing that is expresly commanded or prohibited in the booke of God, you cannot be over precise.* And for a full conclusion in this matter M. Bullinger saith. *That order or function instituted by Christ in the Church, sufficeth even at this day, to gather, governe, and preserue the Church on earth; yea without these orders which in these last ages new inventions hath instituted. For that doth the thing it selfe witnes; and the absolute perfection of the Primitiue Church a voucheth it.* And therefore at the last he useth this exclamation. *Oh happie had we been, if this order of Pastors had not been changed, but that auncient simplicitie of Ministers, that faith, humility, and dilligence had remained uncorrupted. But in processe of time all things of auncient soundnes, humilitie, and simplicitie vanished away, whilest some things are turned upside downe: some things either of their owne accord were out of use, or else are taken away by deceit, some things are added to, &c.* Whereunto I will ad the exclamation of myne owne soule, saying. *Oh, happy should we bee if it might please his gracious Majestie to restore unto his poore subjects of England the auncient orders of the Ecclesiasticall Ministers, set downe by Christ and his Apostles, without any other orders which mans invention hath instituted: for that order and function sufficeth even at this day to gather, governe, and preserue the Churches of God upon earth without any of these orders, and such like, which mans invention hath brought in: namely, Archbishops, Diocesan Lords, Archdeacons, Deanes, Commissaries, Officialls, which are brought in by mans invention & not once mentioned in the scripture.*

And so I will proceed to M. Musculus set up also as an Musculus excellent light of God among the golden Candlesticks

Basilic. dorō
1. part

Decad 5 ser
mon 4

Sermon 3.

The authors
desire.

pag 14. 15

The Devils
inventionAs also it is
unto James.
The like is
to be said of
Titus Tim.
Mark Evā-
gelists.
Chry. Tit. 1.

of Tigurie, and the Swicers; I haue already shewed out of Musculus, that in playne wordes he sayth. *That the device of men, that Bishops should be greater then other Ministers, was such a mischeife to the Church, that we may thank the custome thereof for all the wealth, pride; and tirannie of our Princely and riding Bishops, and for the corruptions of all Churches; which if the auncient Fathers did now see, they would no doubt acknowledg it, not to be the device of the holy Ghost, as it was pretended; But of the Devill himselfe to take away the true Ministry of the Church of God set downe by Christ and his Apostles. Now further in his booke of Common places, Tit. Of the Ministry of the word of God, he saith. It is not meete that a Bishop do convert the power of his Ministry to other Churches, but to Minister faithfully in the same wherein he is elected and confirmed, like as it was not convenient for the Apostle to convert his Apostleship to a Bishopricke, and to be restrained to one Church onely: which is falsly attributed unto the Apostle Peter. Wherefore let the Bishops looke to themselues, which wkeras they doe not lawfully Minister in one Church, yet they do extend their power not to a few Churches, but unto whole Provinces also. Let them read Chrysostome upon the Epistle to Titus the first chapter, By Cities he sayth. Indeed he would not haue a whol Iland committed unto one man, but every man to haue his charge and care alone. And anon after he saith, Yea the impudencie and state of Bishops is become so great, that a number of Bishoppricks be swallowed up in the gurmandise of som one Metropolitan Bishop, such as there be many now a dayes. And the Bishop of Rome even like the Devill (paynted with his wide mouth) devoureth up all the Bishoppricks and Churches of the world: And a litle before he saith. They that boast themselues to be the successors of the Apostles, ought not to extoll themselues aboue the Apostles, which would not be taken for Lords, (that had authoritie to command)*

but

but for Ministers serving the will of the Lord. And anon after he sayth. Thirdly, that Elders Bishops and Pastors be all one, it is manifest by that which we doe read in this wise. And sending messengers from Miletus to Ephesus, he sent for Priests Acts 20 or Elders of the Church, and when they came unto him, he sayd, you know that from the first day &c. And a litle after, Looke therefore to your selues and to all the flocke, in which the holy spirit hath set you Bishops to feed the Church of God, &c. The same which Luk calleth the Priests or Elders of the Church of Ephesus, those Paul calleth Bishops, and sayth, that they be set there to that intent, to feed the Church of God. So we do see manifestly, that Priests or Elders, Bishops & Pastors be all one. And that there was in one selfe same Church ioynedly together many Bishops, and that appoynted by the holy spirit, as we may see also by that which we do read in the Apostle, saying, Paul and Timothie the servants of Iesus Christ to all the Saints in Christ Iesu, which be at Philippos together with the Bishops and Deacons. Lo there were many Bishops togeather also at Philippos. And touching the questions in Baptisme thus he intreateth thereof. Augustine saith, If we will in wordes declare that the litle children doe know in godly matters, which do not yet understand worldly matters, I feare least we shall seeme to doe wrong unto our very senses in so saying, whereas the playne evidence of the truth doth easily surmont all that strength and meanes of our sayings. I know what Augustins answer was unto this question to Boniface the Bishop, where he Aug. epist. 57
ad Dardan. writteth in this wise: It is answered, that the Child doth beleieve which hath not yet any affection of faith. It is answered that it hath faith because of the Sacrament of faith. Thus (saith he) he calleth baptisme the Sacrament of faith, But in case that the Sacrament of faith, be faith, how is it said that the infant hath faith which hath not yet baptisme, and is therefore demanded whether

that he doth beleive, to the intent that he may receave baptisme? Agayne, the question is not whether he hath the sacrament of faith or not, but whether he doth beleive? The question is of faith and not of the Sacrament of faith; yet for all that it cannot be truly reported, that he hath faith therefore. And so it is a very feeble answer, that this great man maketh in this matter; for asmuch as the infant when he is thus demanded hath neither faith, neither the sacrament of faith. For how should he have that which he hath not receaved? But yet thus they are compelled to answer the matter, which will needs maintayne and keepe this custome used in the Church, without any ground of it. And this beyng so fond a custome, that it cannot be defended, risen first of this, that the Bishops, did disorderly apply that forme of baptising of such as were of perfect yeares of understanding, unto the baptising also of infants, and so began to demand of infants of the abrenouncing of Satau, and of the faith in the holy Trinitie, as well as they did of them that were of yeares of full age. In my iudgment it were more convenient if the Father of the infant that is to be baptised were present at the font to require baptisme for his child, and that he should be openly examincd of his faith, by the Minister in the presence of them that stand by, of the faith, not which the infant hath, but which he himselfe hath in Christ our Lord and Saviour; and whereunto he will bring up and teach his infant.

Gualter

Unto M. Musculus succeeded M. Gualter, who upon the Prophet Zephaniah that prophesied onely in the time of King Iosiah which was the cheifest reformer of religiō that ever raigned among the Iewes, yet notwithstanding this Prophet sent of God, was such a vehement taxer of the defects in the reformation of religion & remnants, of Baall, and relicks of superstition left in Iosiah his time, that none of all the Prophets did more exclaime against the reliques

that were left, or threatned greater plagues for lack of full reformation. Whereupon *M. Gualter* in his first sermon upon the Prophet *Zephaniah* useth this spech in the name of the Lord. *My servant Iosiah removed away many thinges. But because through your ungodlines many thinges yet remaine being contrary to my lawes, verily I my selfe will bring forth Broomes much more rough, where with these abominable relickes with their Patrons or defendors, shalbe cleane purged &c.* And in his second sermon a litle before the end he thus concludeth. *But let us consider the degrees of superstition which the Prophet in this place maketh mention of. The first is, when the remnant of superstitions is kept, when God granteth libertie to reforme things, craftie dissemblers do attend uprn these superstitions whereunto they beare good will and by litle and litle spread them a broad, by and by after followeth open Idolatry: but least they should seeme to forsake God altrgoether, first theris invented a certaine mixture, but the same at the length degenerateth to a playne defection or falling from God: and these things certainly, even at this day are seene every where: and do we as yet marveil at the wrath of God, hanging over our heads. Let us learne therefore to attend and waigte upon the word of God, to flie all occasion of evill.*

Gualt. upon
Zepha, ser. 1.

Behold Eng
land.

O that our Prelats of England, would attend & wait upon the word of God and so flie all occasion of evill: cōsidering the degrees of superstition how they increased even in King *Iosiahs* time, namely, by retayning the relicks of superstition, and not to invent a certaine mixture, where by must needs follow a degeneration, to a playne defection and falling from God. For every country man can tell that if a crab tree be graft with the sweet apple called the apple of paradise, or with the most excellent apple that is in the world, although the graft doe grow and flourish

marvelously well: yet if the sients be suffered to grow, by litle and litle within a while, the crabb tree sients will to prevaile, and the graft of the good fruit so decay, that the whole tree will turne againe to be a crabb tree and beare no fruit but crabbes. So in King *Henrie 8* time the Popes supream head was cut of, and the graft of Gods word was set up in every Church through out England: *which graft* (as *Iames* saith) *is able to saue our soules* if it be receaved with all meeknes and all filchines layd a part. But King *Henrie 8* suffered almost all the boughes upon the stocke beneath the graft to grow. King *Edward* pared of many of them: *Queene Mary* layd such violent handes upon the graft, that she pulled it clean out of the stock & cast it into the fire. Our late gracious *Queene Elizabeth* receaved frō heaven a graft agayne, and set it into the stock: which by the blessing of God grew & flourished, but the boughes and sients which King *Edward* left shee suffered still to grow. As the pompous estate of *Bishops*, with the abominations of *pluralities* and *Nonresidencies*; and such like, with divers bad and beggerly *Ceremonies* which all remaine to this day. O that our Prelats of *England* would lift up their eyes to heaven and behold the wrath of God which (as *Gualter* saith) hangeth over our heads for these reliques of *Antichrist* and other our sinfull wickednes: then would they surely, be so farr from mainteinyng the same or perswading his Majestie to let them continue, that humblie on their knees they would beseech him (though all their wealth and pompe should perish) yet with his mightie hand to rent of the crabb tree sients, and with the sharp sword, to cut of the boughes that grow upon the stocke, whereby the blessed graft of Gods word might liuely grow and flourish: which except it be donne can never

pro-

prosper, nor as the Apostle speaketh can never haue free
 passage & be glorified. And it is worthy to be noted that
 to his great honor it is written. *Iosiah also tooke away them
 that had familiar spirits, and the Soothsayers, and the Images,* ^{2 Kings 23:}
and the Idols: and all the abominations that were espied in the ^{24.}
land of Iudah and Ierusalem, to performe the words of the law,
which were written in the booke that Hilkiah the Priest found
in the house of the Lord. But this is to be observed in his
 most excellent reformation, that the text sayth, he tooke
 away all the abominations *that were espied* in the land of
 Iudah and Ierusalem. For where very great defection and
 falling away from true religion is established by publicke
 authoritie, it is a merveilous difficult matter for a Prince
 that would make reformation therof, to espie whatsoever
 ought to be reformed. So that if there be not daylie more
 and more amended, the sients of the crabb tree stock be-
 ing suffered will out grow the graft and spoyle the tree:
 as we see in this most excellent reformation which *Iosiah*
 made, which yet is so bitterly taxed, not only by *Zephani-*
ah the Prophet but also by *Ieremia* as you may read in the
 third chapter, where he sayth, *The Lord sayd also unto me, in* ^{Ier. 3. 6. 7. 8}
the dayes of Iosiah the King, hast thou seene what this rebell Is-
raell hath done? For shee hath gone up upon every high moun-
taine and under every greene tree and there playd the harlot. And
I said when shee had done all this. Turne thou unto me, but shee
returned not, as her rebellious sister Iudah saw. When I saw that
by all occasions rebellious Israell had playd the harlot, I cast her a-
way and gaue her a bill of divorcement: yet her rebellious sister
Iudah was not affraid, but she went also and playd the harlot.
 And afterward in the 10: and 11: verses he sheweth how
 high the abominations of *Iudah* even in the time of *Iosiah*
 were growne. *Nevertlesse (saith Ieremiah) for all this her*
 O rebel-

rebellious sister Iudah hath not returned unto me with all her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The rebellious Israell hath iustified her selfe more then the rebellious Iudah. For greater was the sinne of Iudah which saw the wrath of God fall upon Israell: and yet having so great a light of the word of God among them suffered still the fientes of superstitiō to grow till at the lēgth they made an utter defection and falling from God. And to this purpose and effect M. Gualter also speaking of our time saith, We see divers Gospellers also stumble at the same stone, which while they will not swarue one strawes bredth from the first reformation of their Churches, do not onely mainteyne old errors in some poynts, but suffer new dayly to arise, let us therefore follow the readines to yeld to that which was in the Primitive Church. And upon the first chapter and first verse he saith. There is one other thing very profitable and necessary to be knowne, that is to say, what manner of countenance the Primitive Church had which was founded by the Apostles, according to the which the Church in all ages ought to be reformed, when any errors, or abuses shall happen: touching which thing as all men dispute thereof in these dayes, so shall a man find very few which will take the straight way opened by the Apostles to amend the same. Whereby it commeth to passe, that we put new errors in the place of old, and drive away old superstitions with new as peevish and noysome as the old, whereas if we would obserue the things written by Luke, we should have a certaine and infallible rule as well of doctrine as Ceremonies, which the Apostles left unto the Church. And touching the Lordship of Bishops, upon those words of Mathew the 20 chapter. Etsi Constantini &c. (saith M. Gualter) they clooke themselves by the donations of Constantine, Pipin, Charles, and Lodewicke, yet we oppose this place of Mathew against them, by which it is manifest, that they

Gualt. in a. 7
 6.5 Hom.
 41

Hom. I.

Math. 20

they ought not to haue taken such gifts of Donatiōs, seeing Christ doth so expressely forbid them, that they should not haue dominion or rule and command like Kings of the world. And anon after he bringeth in Christ saying, *In very deed if I had come so into the world that I might haue raigned like an earthly King, or that I had had a guard or many servants to waite upon me or to be occupied in my service, you might not without some cause haue promised to your selues som such matter, and haue dreamed of some preferment.* And taking occasion (upon the 1 chapt. in acts 1:29 of the Acts and 23 verse) to speake of the choosing and electing of Ministers he saith, *Heereby is reproved that most corrupt and pernitiuous usage of choosing of Ministers, which many yeares hath borne all the rule in this matter, where many times some one person in many Churches, useth to choose and order Ministers of his owne authority: wherin chiefly, Abbots, Bishops & Provoests be to blame, and many of them also that glory in the name of the Gospell and wilbe taken for reformers of the Church, handle not the matter much better: for while they put Monks & Bishops out of their usurped possession, as right is; yet they restore not to the Church the libertie, which by tyranny they tooke from it, but at their owne pleasure administrate the thinges used in old time, usurped by the same Bishops & Monks: &c. Which evill and inconvenience unlesse it be shortly repressed, it will bring us forth both Simonie, and the deadly confusion of all Ecclesiasticall Discipline.* Homilie 9.

The Bishops
of England:

Let the reader marke how this light of the gospell set up by Christ upon one of the golden candlesticks in the midst of the deadly darknes of Antichrist calleth it a most corrupt & pernitiuous order: that one Bishop or Abbot should mak or appoynt Ministers (in any, much more in many Churches) by his owne authority. Secondly, that the living of *Diocesan Bishops* should of right be taken

O 2

from

from them, as well as of *Monks*. Thirdly, that many that doe professe the Gospell, handle the matter as ill as the *Monks* and *Popish Bishops*; In that they restore not agayne to the Church and Congregation the libertie of choosing their Ministers, which by tyrannie they tooke from them, ruling the matter by their Lordly estate as they list themselves. Fourthly, that this evill also shortly if it be not amended will bring into the Churches that professe the Gospell both Symonie & the utter confusion of Discipline. And after in the same Homilie, he saith. *Whosoever would haue in the Church the auncient authority of Discipline, and the boldnes of the Prophets & Apostles in the Ministry, and to be short the old integritie and soundnes of the whole Church; let him labour to recover and call agayne this auncient order of choosing Ministers shewed to us by the Apostles.* Obserue christian reader, that whosoever wisheth to haue the old integritie and soundnes of the whole Church, ought to labor in his degree as much as in him lyeth to recover and call agayne this auncient order of choosing Ministers shewed us by the Apostles, that is with the Churches free consent. But in another Homilie he sayth, *Through the covetousnes and ambition of Bishops it is come to passe that the libertie of the Church is troden under foote, and choosing of Ministers dependeth upon them.* O wicked wretchednes of those Bishops, which doe not onely heerein through their covetousnes and ambition offend Christ, and rob his Churches of their right: but also with great crueltie and bould faces maintayne the same to be well done, and purpose to continue therein to their liues end? And of the choosing of *Deacons* likewise upon the sixt chapter, he saith: *Therefore the chosing of Deacons to whom the administration of the Church goods is committed, belongeth to all the Church.* But afterward

Note.

in Acts 15
22. Homilie
104.

Hom. 41.

afterward upon the 13 chapter, he saith. Now where the ambi- Hom. 104.
 tion of Prelats hath disturbed and broken this order, who contra-
 ry to the commandement of Peter the Apostle haue challenged
 unto them a Lordship over the inheritance or Church of Christ,
 the Congregations are every day molested with new contentions
 and there appeareth no end, either of errors, or most bitter debates.
 I think verely M. Gualter in these words poynted with his
 finger specially to England: for no Nation of christen-
 dom, that is called a reformed Church, or had the Gospel
 once shynyng in at the windowe, hath had or is like to
 haue such endlesse contention, and continuall errors, only
 through the Lordship, and magnificent estate of Lord
 Bishops, which no reformed Church in all Europe hath Hom. 86
 retained but England. And upon the 13 chapter he sayth,
*We must iudge them called of God that are furnished with necessa-
 ry gifts of the holy Ghost; and chosen by the voyce of the lawfull
 Congregation: for that the Church hath beerein her voice & e-
 lection, appeareth plainely by this place.* And likewise in the 1
 chapter Homelie the 9. he sayth, *And the holy Ghost would
 haue all this historie so dilligently described, for that a sure rule
 and president might be left to them that came after, whereby to
 rule the election of Ministers.* And touching the dignitie and
 superioritie of Ministers one over an other, he sayth. *Al* in Acts 2.
though the dignitie of all Ministers in the Church is a like, and Hom. 133
*none ought to challenge power or authoritie over other, yet an or-
 der is necessary in the Church which can never be kept and main-
 teyned, except Ministers will obserue modestie, and humilitie a-
 mong themselves.* And in the 8 Homelie about the chosing
 of Mathias, he saith; *First Peter will haue a partner or fellow
 ioyned with the Eleaven, not a servant whō the rest at their plea- In Acts 1
 sure might command. For he knew that equalitie was needfull a-
 mong Christs Ministers.* And in his 4 Homelie shewing that

Lnc. 22.25.
26.

Christ had warned his Apostles many wayes, and in many playne termes, that they should not live at ease and in Princely pallaces like Lords: but suffer adversitie and possesse their soules in patience. At last he concludeth, *I tesse I say and many such like things they heard of Christ, yet forgetting them all, they dreamed of a worldly kingdome in which they hoped likewise they should be Lords.* This dreame of theirs a man would have thought, that Christ had beaten out of their braynes long before, when he sayd unto them. *The Kings of the Gentiles reigne over them, and they that beare rule over them are called gracious Lords, but ye shall not be so: but let the greatest among you be as the least, and the cheifest as he that serveth.* Notwithstanding this dreame of being Lords under a worldly King, did so pleasantly swym and had so sweet a smell within their earthly braynes, that nothing but the miraculous gift of the holy Ghost could picke it out. From which sweete dreame, our sleeping *Sardian Angells* and Lordbishops even at this day, will not be awaked but with a warme, & gay coulered cloake they cover the felues saying, it was not Superioritie and Lordship that Christ forbad his Apostles, but pride, ambition, and tyrannicall rule. Or else, that they beyng Church Ministers should take no rule over their brethren, unlesse they had it by speciall commission from some Magistrat. But who (except he be a *Sardian Angell*, that will not be awaked) seeth not, that Christ forbad them that degree, and superioritie, which they desired to have under him, simpliciter? Which surely was none other, but to have under him an honest rule, and Lordship, yea I say by Commision from him; of whom they then imagined that he should be (as a Teacher, so) a just and Supream civill Magistrat likewise. For none but a blasphemmer of Christ & of his holy Apostles

stles, can dreame or imagine, that the Apostles thought
 their Master should be such a King, as that they might sit
 at his elbow, and proudly and ambitiously raigne under Mark 10. 35
 him, eyther without Commission, or by his Commisſiō, 37,
 which they expreſſy deſired. For then muſt it needes fol- Math. 20,
 low, that they ſuppoſed that both they and he himſelfe 20, 21
 ſhould raigne like cruell, proud, and ambitious tyrants.
 which God forbid that any chriſtian ſhould dreame, that
 ever it came within their thoughts. Therefore it is moſt
 cleere and evident, that Chriſt forbad his Apoſtles and in
 them all Paſtors and Eccleſiaſticall perſons, all Lordſhip
 and Magnificent eſtate, with whatſoever modeſtie & ho-
 neſtie they would cary themſelves therein, yea though
 they might by any Commiſſion haue it. *M. Gualter* ſpea-
 king of the things which now a dayes, under the name of
 the Apoſtles and Canons of the Apoſtles are obtruded,
 he rejected them with this reaſon. *Surely (ſayth he) I will*
never thinke the Holy Ghoſt eyther ſo unwiſe as to take a negligēt In Acts 1
writer of ſo high matters, or elſe ſo forgetfull, as to let paſſe any of Hom. 6
thoſe thinges, the knowledge and obſervation whereof was ſo ne-
ceſſarie in his Church: And would not the ſelfe ſame reaſon
 hold with as great, or greater force; if a man ſhould ſay, ſur-
 ly I can never beleieve the holy Ghoſt either ſo unwiſe, as
 to take ſo negligent writers of ſo high matters, or elſe ſo
 forgetfull, as to let paſſe any, or ſo manie of thoſe things,
 the knowledg and obſervation whereof was or ſhould be
 ſo neceſſary in his Church, as *Popes, Cardinals, Primats, Me-*
trapolitans, Archbiſhops, Dioceſans, Archdeacons, Deanes, Com-
miſſaries, Officialls and ſuch like. And *M. Hooper* (our moſt
 bleſſed Martyr of *England*,) uſeth the like vehemencie of *M. Hooper.*
 ſpeech and to the ſame purpoſe and effect. *For he accuſeth*
God (ſaith M. Hooper) of ignorance and fooliſhnes that enter-

Epist. to K.
Edward

death to adorne and beautifie his doctrine & decrees with humaine cogitations. And this is the full dritt of *Antichrist*, and his Father the Devill, to bring men by litle and litle at the last to very blasphemie, in preferring their owne inventions before the wisdom and word of God, a very fearefull thing to heare, and able to make a christian heart to tremble, and specially among those where the light of the Gospell hath shewed it selfe. And although I could set down many other thinges out of *M. Gualter* in these and other poynts whereof we haue spoken, both out of the rest of his works, and out of his *Homilyes* written upon the *Acts* translated into English dedicated to the Noble Earle of *Bedford*, and so highly commended unto us by Doctor *Parkehurst* Bishop of *Norwich*, yet I will proceed and conclude with the Confession of all the golden Candlesticks in *Helvetia*, where the light of the Gospell is set up, in the *Harmonie* and sweet agreement of *Confessions* of all the reformed Churches, and namelie in the confession of *Helvetia*: thus they say. *Now the power that is given to the Ministers of the Church is the same and a like in all, and in the beginning the Bishops and Elders did with common consent and labor governe the Church, no man lifted up himselfe aboue another, none usurped greater power or authoritie over his fellow Bishop, for they remembred the words of the Lord, He that will be chiefest among you let him be your servant. They kept themselves by humilitie and did mutually aide one another in the government and preservation of the Church &c: So the Bishops must know that (as Ierome saith) rather by custome then by any truth of the Lords appoyntment they are become greater then other Ministers: now therefore no man can forbid by any right that we may returne to the old appoyntment of God and rather receaue that, then the custome devised by men.* And a litle before

Harmon of
Confel. sect.
11 cap. 18.

fore in the same Section they say. *Therefore the Church Ministers that now are may be called Bishops, Elders, Pastors and Doctors, but in processe of time there were many more names of Ministers brought into the Church: for some were created Patriarkes, other Archbishops, other Suffragans, other Metropolitans, &c. But touching all these we pass not a rush, what they haue been in times past, or what they are now: it is sufficient for us, for as much as concerneth Ministers, that we haue the doctrine of the Apostles.* And in the 12. section & 9. chapter they say. *As for Confirmation and extreame unction, they are mere deuises of men, which the Church may very well want without any dammage or discommoditie at all, and therefore we haue them not in our Churches, because there be certaine things in them which we can at no hand allow of.* And for the name of Priest they say. *The Ministry and the priesthood are things far different one from the other: for Priesthood (as we said before) is common to all Christians; so is not the Ministry &c.* And a litle after. *And he himselfe remaineth only Priest forever, and we do not communicate the name of Priest to any Minister, least we should detract something from Christ.* And as touching Ceremonies, thus they confesse saying; *Neither is it lawfull either to restore the old Ceremonies of the law, or to devise new, to shadow forth the truth all readie layd open and brought to light by the Gospell: as in the day light to set up Candles to signifie the light of the Gospell, or to carie Banners and Crosses to signifie the victory of Christ through his Crosse: of which sorte is all the whole furniture of the Massing attire, which they say doth shadow out the whole passion of Christ, and many other things of that kind.*

And in this poynt I cannot but joyne heereunto the excellent saying of Doct. Whitakers against Durans. pag 391 *Chrisma nullum agnoscimus* (sayth he) *We acknowledge no oyle (in Gods service) because we read nothing of Oyle in the Scrip-*

tures. Can you shew that ever Christ or his Apostles used it? I think you will not say that Philip used any Oyle in the baptisme of the *Æthiopian*. If this reason be good against Oyle, it is good against the Surplice & Crosse, &c. Yea, & all other humane inventions for like use. Likewise is the Injunction of our Noble Queene *Elizabeth*, set forth by publique authoritie, in these playne termes. *Workes devised by mans fantasies* (saith the Queene) *besides scripture* (as wandring of pilgrimages, seting up of Candles, praying upon beads, or such superstition) *haue not onely no promise of reward in scripture, for doing of them, but contrariwise great threatnings, and maledictions of God*. But if it were tolerated to haue a Candle a light set up in the Church to signifie the light of the Gospel that is preached amongst us, what hurt might seeme to be therein? Doth not *David* say? *Thy word is a lanterne unto my feet, and a light unto my pathes*. And although the Crosse were worshipped amonge the Papists with Divine Honor, as no man can justly deny, yet was the Candle never worshiped; it was nothing else but an idle and superfluous Ceremony, invented *beside* the scripture. And certainly there cannot possible be any Ceremony more perspicuous in signification, more cleere in shew, more easie to be understod, or better cloked to agree with scripture, then a Candle or Taper set vp to signifie the light of the gospel. And yet we see her Majesties *Iniunction* saith; Because it is devised by mans fantasie beside the scripture, it hath not onely no promise of reward but contrariwise, great threatninges and maledictions of God. It were indeed a small matter if a mā would think to bring into the church som such idle or unprofitable Ceremony, if that were all: but if unto the least invention brought into the Church by man, there belong the curse and malediction of God; how

Injunctio 3.

Psal. 119.
107.

How ought we then to beware & to looke about us that we attempt no such matter? Yea, how carefull and cleere eyed ought our Cleargie and Magistrats to be in those cases?

I ment in like sort to haue cited many mo of the excellent lights of the Gospell among the *Germanes* and *Helvetians*, which write with one consent to the selfe same effect and purpose: in all the poynts before intreated of, but these may suffice: and prolixitie is to be avoyded, wherein I feare that I haue all readie offended. But I cannot omit that famous learned man *Hieronymus Zanchius*, both because he is a man of singular learning, and commonly objected against thē which desire reformation in the poynts of religion aforesaid: First one is no number, and one swallow proveth not springtide. Secondly this one, being wel waighed, agreeth not fully in any one poynt with the enimyes of reformation. And first he affirmeth flatlie, as all the rest doe, that by the word of God and the holy scripture there are no more degrees or orders of them that are appoynted to preach the word of God, but *Pastors & Doctors*. Wherein these are his words. *Plures autem ministrorum*

Zanchius.

verbi ordines, a Christo in Ecclesia institutos non agnoscimus, feli. fidi. cap. quam quos Apostolus in epistola ad Ephesios expressit, &c. We ^{25. Art. 9.} *doe not acknowledg, more orders of Ministers of the word instituted by Christ in his Church (saith M. Zanchius) then those which the Apostle in his Epistle to the Ephesians hath expressed. That is, Apostles, Prophets, Evangelists, Pastors, & Doctors, of which the first three Christ would not haue to be appoynted, to any certaine places: but now heare, now there, either to collect or plant Churches, which the Apostles did: or to water nourish and confirme those Churches which the Apostles had so planted and gathered together, which the Prophets and Evangelists*

did; and therefore might not be perpetuall in the Church: but the two latter Christ would have to be consecrated unto Churches that were certaine, to governe & preserve them, that is to say Pastors, and Doctors, and that to be observed unto the end of the world; which therefore we use to call perpetuall and ordinarie Ministers. Of which in the next Article he saith, *The Doctors did only teach, and the Pastor did not only teach, but also Minister the Sacraments and governe the Church.* By these you may plainly see *M. Zanchius* judgment, that Christ hath appoynted in the Church, no more orders of them that preach the word of God, but only *Pastors & Doctors*, which should remaine as perpetuall & ordinarily called in the Church: of which the one did only teach, and the other which is the Pastor, both preach and Minister the Sacraments, and governe the Church. And although afterwards he would defend or as he himselfe termeth it, *excuse* those Fathers & others, which brought in more orders into the Church; yet in the same chapter he saith, that all those things were turned to tyrannie and ambition, and concludeth with these words. *Que causa est, cur quo propius acceditur in iis etiam ordinibus ministrorum ad simplicitatem Apostolicam, eo magis etiam nobis probetur: atque ut ubique accedatur, dandum esse opera iudicemus.* Which is the cause (saith he) why we iudge, the neerer men come to that simplicity of the Apostles even in those orders of Ministers in the Church, the more it is to be allowed and approved; and that in every place men ought to endeavor themselves to attaine unto it.

Is it most evident that *Zanchius* condemneth and not justifieth the Lordship of Bishops in our time? And the titles *Metropolitans, Archbishops, Diocesans* and the rest which long since have been brought in by custom & not by any truth of the Lords appoyntment, according to old *Ieromes* saying, which

Which words and judgment of *Ierom, Zanchius* in the 11. Article commendeth, alloweth, and acknowledgeth himselfe to be fully of the same opinion. And in the 25 chapter, and the eleventh Aphorisme he endeth thus; *Interim quēadmodum non improbaui patres in ea re de qua est questio; Sic etiam non possum nostrorum Zelum non amare: qui ideo illa nomina oderunt, quia metuant ne cum nominibus vetus etiam ambitio, et tyrannis cum ruina Ecclesiarum, revocetur.* In the meane time (saith *Zanchius*) like as I haue not condemned the Fathers in this matter in which the question is, of the names and titles of Archbishops, Metropolitans, and so forth, so also I cannot but loue the zeale of our men; which therefore hate these names, least with them the old tyrannie and ambition with the destruction of the Churches should be brought in agayne. Can he be called a favorite of them, which loveth them the better that hate those names? Or can he be accounted to allow of those functions, which saith (as you haue heard before) that the simplicitie of the Apostles allowed not of them? Which simplicitie (he saith) is best to be allowed, and in every place men should endeavour to attaine unto it. Although the Fathers did it for honest causes (saith he) perteyning to that time, in which age the discipline of the Church kept them under from the wealth, pompe, and pride wherein they afterward lived and now liue: For the Ecclesiasticall persons were bound by their Discipline. *Huius partes haerant precipuae &c: Of which Discipline the principall parts were* Cap. 25.
Art. 38.
First that they should abstaine from many pleasures & de'ights, which otherwise in laye men might in some sort be tollerated: such as are many fleshly delights, braue pompe, great cheare, costly householdstufte, a great company of temporall servants, and such like. But howsoever he handle the matter beside, (which

P 3

may

Art. 9

may be with some weaknes) it sufficeth for a christian, that which *M. Zanchius* fully acknowledgeth and therein firmly agreeth with the other lights of the gospel, that Christ instituted in his Church, ordinarily to continue, and to be in his Church unto the end of the world, but *Pastors & Doctors*, and that all the rest were brought in by *custome & not by any truth of the Lords apoyntment*. And also he saith plainly, *those which were called Pastors, the very same also were ever called by the name of Bishops, and many times Elders.*

Sect. 14.

Now let us see a litle what the same *Zanchius* saith in other poynts. As of election of Ministers in the 13 section of the same chapter, he saith, *They ought to be chosen by the Church it selfe, and that they ought to be called by Christ her head, and there should be dilligent care taken whether he were called of God, or not.* And in the next section he saith. *That they only are called of God unto the Ministry, which beside their godlines of conversation are able to preach and to deliver wholesome doctrine unto the people, and approveth the same with this reason, in these words. Quos enim eligit ac vocat ad aliquam functionem Deus, &c. For those whom God doth elect and call to any function, he doth also indue them with such necessary gifts as are meete for that function; seeing God calleth rather by the very substance of the matter, then by sound of words.* And touching the Presbyterie in every particular Church, he saith. *And we are most fully perswaded that a Church cannot be rightly governed except there be had assemblies of Ministers; both privat in every particular Church which usually are called Consistories and Synedries; and also publique in every province & kingdom, which therefore are called Provinciaall, and further, if it might be in the whole world of Christians, &c.*

Cap. 25.

Section 34.

Councells
Provinciaall
& Generall

Trow you that those of our men now, which call them that desire to haue restored againe the auncient order of
Parish

Parish Synedries, Consistories, or Presbyteries (set forth in the holy scriptures, & practised in the Primitiue Churches) by the nick names of *Synedrians*, *Consistorians*, and *Puritans*? Thinke you I say, that if *M. Zanchius* were heere, he should want his nick name given unto him in great dispute? Which faith, he is so fully perswaded, that no privat or particular Church can be well governed without thos privat or particular Consistories, and Synedries in every severall Church.

Thus leaving *M. Zanchius* in *Germanie*, I will goe forth unto the lights of the Gospell set up upon the golden Candlesticks of *Savoy & France*. And because the famous Citie of *Geneva* hath been of late so highlie commended unto us, both for the godly zeale of Christian religion, which that Citie hath long time borne therunto, and for their charitable entertainment of those which suffered banishment for the Gospell by the *Archbishops* and *Dioceans* of our Countrie; in so much that his Majesties letter in the high commendation of the said Citie of *Geneva* both for their religion and christian zeale, hath been publicly read vnto the people of every parish. I will therefore set downe the full consent of the Universitie of *Geneva* published in latine many yeares past, and translated into English and printed in the yeare of our Lord 1591. Faine I would haue gone through many poynts of religion, which are so well set forth, and practised in that excellent Citie and said confession of their universitie, but for brevities sake, I will only set downe their words in one place where they intreat of the false Ministry of the Gospell, leaving the rest unto the reader in every poynt of their whole Confession beside, which may be had both in english and latine; their words be these.

Theses Ge.
nevenſes 71

1 Having ſet downe the true and lawfull Miniſterie of the Goſpell, which the Sonne of God ordained, and by his ſpirit divided into ſeverall functions : it now remaineth, that we adioyne the false Miniſterie of the ſame, to the end that contraries being laid one againſt another, may be better manifeſt. 2 In the true Miniſtery of the Goſpell there are three things which diſtinguiſh the ſame from the false. The one that the authoritie of their callings proceed from the Sonne of God, as being ordained either immediately by himſelfe, or mediaticke by his Apoſtles. The other is, that the calling be lawfull, that is, ſuch a calling, as is ſquared according to the preſcript lawes of the doctrine and Diſcipline of the Apoſtles. The third is the preſcript adminiſtration of the holie callings. Now all theſe we advouch to have been by litle and litle utterly overthrowne by the Papiſticall tyrannie, which with the Apoſtles we may juſtly call the myſterie of iniquitie. 3 And firſt we affirme that the callings of the Popiſh Cleargy, which they expreſſe by that proud title of Hierarchie, are in part altogether false; that is, ſuch as have at the firſt been invented by man and afterwards became meerely diabolicke; and in part counterſeite, that is ſuch as onely retained the names of true callings which they abolithed indeed. 4 Theſe functions following, we hold to be altogether false and deſtitute of all true foundation, namely, the Primacie of the Biſhop of Rome over all Churches, the Cardinalſhip, Patriarkeſhip, Archiepiſcopaliſhip, & breifly that whole Epiſcopall degree of Lord Biſhops over their fellow Elders.

I wiſh the reader well to marke the firſt three poynts & not to forget the fourth, ſet downe by ſpeciall name: that is, that theſe functions or offices following are utterly false, and have no manner of true foundation, that is to ſay the office of Popes, Cardinals, Patriarkes, Archbiſhops, and to be ſhort the whole Biſhoplike degree over the reſt of the Elders or Miniſters. The like may be ſayd of Lauſanna
and

and the Universitie therof, and so in many other parts of Savoy. But I will onely ad some few sayings of Calvin, Viret, Beza, Marlorat, Danaus, and Tilenus, leaving all the rest of the French Churches and learned men there which are exceeding many in number, but all with one consent agreeing with those last a fore named lights of the gospell; both in their doctrine, Discipline, and practise of life.

And first of Calvin, which was as famous a Pastor in the Citie of Geneva, as Augustine was in Hippo, or Ierome in the towne of Bethlem: yet lived he not like a Lord, but like Augustine and Ierome, and as hath been before shewed in a very meane estate, whereof I my selfe haue been an eye witnes, and as in the Historie of his life and death ye may also read. Where it is written, *Testari certe potest Senatus quā per exigua essent eius stipendia, &c.* The Senate of the Citie can testifie, that although his stipend was very small, yet was he so far frō being discontent therewith, that a more ample allowance being freelie offred him, he obstinately refused it. And a litle before, his riches and wealth that he left behind him are set downe in these words. *Cuius bona omnia, &c.* All those goods, his librarie also being dearely sold, came scarcelie to three hundred French Crownes: which amounteth not to one hundred pounds of our mony, but lacketh about some ten pounds thereof, and yet all that he left came scarcelie to so much. And according to this his practise both publickly & privately he taught and wrote, as you may read in his *Institutions*. lib. 4. cap. 4. Where he saith. *Heereby also we iudge what use there was, and what manner of distribution of the Church goods. Ech wher both in the decrees of the Synods, & among the old writers it is to be found, that whatsoever the Church possessth (either in lands or mony) is the patrimonie of the poore.* And anon after he saith, *But sith it is equitie, and establisshed by the law*

Calvin.

The author
Ioh. Cal. vi-
ta ante eius
epist.

Q

law of the Lord, that they which imploy their service to the Church, should be fed with the common charges of the Church, and also many priests in that age consecrating their patrimonies to God, were willingly made poore: the distributing was such, that neither the Ministers wanted sustenance, nor the poore were neglected: But yet in the meane time it was provided, that the ministers themselves, which ought to giue example of honest sparing to other, should not haue so much whereby they might abuse it to riotous excesse, or deliciousnes, but only wherewith to sustaine their owne need. And upon the 20 of Mathew & 25 verse he saith, Ye know that the Lords of the Gentiles haue dominion over them &c.) He declareth that there shalbe no such superi-
 oritie in his kingdom as they did strine for. They therefore are deceived, which do stretch this saying to all the godly in generall, when as Christ onely teacheth of that matter in hand, that the Apostles were very fond to make any question of degree of power, or of honor in their estate and calling: for the office of teaching whereto they were appoynted, had no likelihood with the Empires of the world. And after he saith. The purpose of Christ was to put a difference, between the spirituall regiment of his Church & earthlie Empires, least the Apostles should apply themselves to courtlie graces, and fashions. For as every one among the Nobles is beloued of Kings, so he climeth up to wealth and offices. But Christ set Pastors over his Church, not to beare a Lorlie rule over them, but to Minister. So the error of the Anabaptists which doe banish King & Magistrats from the Church of God, because Christ sayd they were not like his Disciples, is overthrowne: For the comparison is not made beere between Christians and prophæ men, but between offices And anon after he saith, So David, Ezekias, and such like when as willingly they became the seruants of all mē, yet were they adorned with the Scepter, Diadem, Throë and other such ensignes. But the government of the Church admit-
 teth

Mat. Evang.
 Mat. 20, 25

seth no such thing. For Christ gaue no more allowance to the Pa-
 stors then that they should be Ministers, and that they should alto-
 gether abstaine from Lordlie government. I need not to make
 any explanation of his words, for they are plaine enough;
 further for the election of Bishops & Ministers, M. Calvin
 saith. Truelie this is a most foule example, that out of the Court
 are sent Bishops to possesse Churches: And it should be the worke
 of godly Princes to abstaine from such corruption. For it is a wic-
 ked spoyling of the Church, when there is thrust unto any people a
 Bishop whom they haue not desired, or at the least with free voyce
 allowed. And upon the 14 of the Acts he saith. Paul & Bar-
 nabas are said to choosse Elders. Do they this alone by their pri-
 uate office? Nay rather they suffer the matter to be decided by the
 consent of them all: therefore in ordaining Pastors the people had
 their free election. And upon the 6 of the Acts where the
 seaven Deacons were chosen by the people, these are his
 words. As touching this present place, the Church is permitted
 to choosse. For it is tyrannous if any one man appoynt or make Mi-
 nisters at his pleasure. Therefore this is the most lawfull way, that
 those be chosen by common voyces, who are to take upon them any
 publicke function in the Church. And concerning Nonresi-
 dencie and Pluralities of benefices, he saith. *Non obiciam*
verbum Dei, &c. I will not obiect against the (saith M. Calvin)
 that the word of God doth in every place cry out against it, which
 long since amongst them hath ceased to be in any manner of ac-
 count: Neither will I obiect many most severe constitution in
 many Counsell, that hath been ordyned against this wickednes.
 For these Constitutions also as often as they list, they stoutly con-
 demne. But I say that both these things are a prodigious, or mon-
 strous, mischevous wickednes, utterly against God, against nature,
 & against the Ecclesiasticall government: that one arrant theefe
 should sit over diuers Churches together, that he should be na-

Bishops
 made at the
 Court, a
 foule matter

Instit 4.8

A Diocesan
Pastor or
Prelat.

med the Pastor, which cannot be present with his flocke though he would. And yet such is their impudencie that they cloake such abominable filibines under the name of the Church, that they might keep themselves from all reproofes. I need not to speake any further heerin, M Calvin hath spoken plaine enough: And for the continuance of the Eldership in the Church he saith. *Habuit igitur ab initio unaquaque Ecclesia suum Senatum conscriptum &c.* Every particula Church had from the beginning his Senat or Eldership gathered together of men, vertuous, grave, and godly, to whom belonged the iurisdiction, wherof we after wards speake in correcting of vices. And surely experience it self sheweth, that this manner of order perteyned not onely to one age. Therefore this office of government is necessary for all ages And as for Ceremonies I will only set downe a word or two, which he writeth to the banished English church at Francford, in the dayes of Q. Mary when the contenti-
on was there, about the unprofitable Ceremonies in the service booke. to whom among other things, thus he writeth. *Quid sibi velint nescio, quos facis papistica reliquia tanto-
pere delectant. Amant ea quibus assueti. Hoc primo et nugatoriū
et puerile est.* I cannot tell what they meane (saith M. Calvin) whom the relickes of Papisticall dregges do so greatly delight, they loue those things which they haue been accustomed unto. And first this is but a trifling toy & a babish fashion. And in his Epistle to the Protector in King Edwards time touching the reformation of the abuses in Religion which for the most parte remaine to this day; Thus M. Calvin writeth. *Quot enim supererant mixtura &c.* For looke (saith he) to the Protector) how many mixtures remaine that haue proceeded out of mans wit, even so many pollutions will be extant, which may draw men from the right use of those things, that the Lord had instituted unto their salvation. Therefore while
such

Epist. 200

Ep. 82:

such a kind of stinking sinke is onely in parte drawne out, or emptied, the matter of religion cannot be said to be rightly restored unto his place. To conclude I will ad yet one saying out of A stinking sinke left in part.

M. Calvins Epistles written unto *Cranmer* Archbishop of Caunterbury. *Magnopere vereor, &c.* I am very greatly affraid and heere the feare continually runneth, least in slacking so many Sommers, the cold of a continuall winter should follow: now your old age the more painfull and heavie it wexeth, the more vehemently it should stir you up: least when you shall depart out of this life, the matters of religion being confused, great anxietie of the conscience of slacknes should torment you. Wherein the reader may obserue two notable things. First the feare or rather the Prophecie of *M. Calvin* that a winterlike and full quenching of the gospell would shortly follow the slacknes of a full reformation, which indeed at the death of King *Edward* Queene *Mary* immediatlie brought in. Secondly the great trouble of conscience and foule fall of subscribing to all the abominations of Popery, which God let *Cranmer* fall into before his death, being neverthelesse the deare child of God; and by Martyrdome a blessed witnes of the gospell of Iesus Christ: which sharp correction, besides many other causes knowne unto his onely providence, God surely layd upon him, partly for his greater triall, & partly also as a correction for his slacknes in reformation of things that were a misse.

Now according to my promise a word or two out of *M. Viret* upon the Lords prayer, turned into English: *Al-though* (saith *M. Viret*) *this kingdome of Iesus Christ begineth alreadie in this world (as it hath been before said) yet neverthelesse it is not of this world: because that the matter and substance in which this kingdome consisteth and the forme, rule, and administration of the same is not like. I say not onely, that it is not like*

unto Satans kingdom: But also unlike to the earthly kingdomes which are governed by good civill pollicie. Therefore Iesus Christ said, that he came not to be served but to serue, and to shew unto his Disciples the difference that they should put betweene the worldly kingdomes and their estate; And his Church and the estate and government of the same, &c. He saith the Kings of the nations &c And anon after he saith. When Iesus Christ sent his Apostles he saia unto them, As my Father sent me, so send I you. For he medled not, nor tooke upon him, to raigne as a worldly Prince. But when the people sought him to make him a King, he hid himselfe. And when he was requyred to deuide an inheritance between two brethren, he would not medle with it, not because the thing it selfe was evill, or that it was evill don to ap- poynt those which were indifferent. But to shew that he was come and sent of God his Father for greater thinges, he left that office unto Cesar and to his officers. And was content with that his Father had committed unto him. And the same Commission he had in that behalfe, he gaue to his Apostles.

Marlorat.
exp. one the
Revel, cap,
17, 3:

Now one word of Marlorat: Agayne (saith he) what are these reverend Cardinalls, Archbishops, Archprelats, Patriarks, Primats, Presidents, Deanes, Cannons, Archpriests, Archdeacons, Abbots, Priors, or Masters, Cōmendators. For like as Antichrist hath his names of blasphemy, even so they that be in office under him, and are bound unto him by oth, haue also names by themselves which the scriptures know not of. In deed the Primitiue Church had Ministers, Stewards, Elders, or Overseers, Apostles, Prophets, Evangelists, Shepherds, and Teachers, as you may perceauie by these places. 1. Cor: 4. 1. 12. 4. 5. 6. 7. 8. And Ephe: 4. 11. But all these were names of service and labour, and noe stiles of pride. And upon the 9 chapter, he hath these words. For the tayles of Antichrist are Bishops Officials, Commissaries, Deanes, Registers; Chance-
lours,

lours, Proctors, and Somners, which are like unto venomous serpents.

Now somewhat also touching these matters of Religion, and Hierarchie of the Church, as they call it out of *Beza*. *M. Beza*, whom *M. Peter Martyr* and many other learned men, not without cause, do so greatlie admire for his sinceritie in judgment, and excellent gifts, as you may read in many of their epistles and workes. But I will heere set downe the testimonie of that singular divine and most noble patrone of the Gospell among our English writers *D. Fulke*: who against Gregorie Martin that conning Papist and false accuser, defendeth *Calvin*, *Beza* and *Viret*, by these words. *The bookes* (saith *D. Fulke*) *of Calvin, Beza & Uiret, keep themselves within the compasse of the holy scriptures, and hold no blasphemous, or other erronious opinions, that derogate any thing from the glorie of God, or be hurtfull to the salvation of men, as your slanderous and malicious pen supposeth.* Now therefore let us heare what *Beza* saith, whose books keep themselves within the compasse of holy scriptures, and hold no erronious opinions as *D. Fulke* testifieth. First touching the election of Ministers upon this place of the *Acts 14.23*

Fulke 7. in epist, ad Roj

Acts. And when they had ordained them Elders by election in every Church, and fasted, they commended them to the Lord in whom they believed: where upon in his Annotation he hath these words. Paulum ac Barnabam sciamus nihil privato arbitrio gessisse &c. Let us know that Paul & Barnabas did execute nothing upon their owne private choyse, nor exercised any tyrannie in the Church: and to be short they did not any such manner of thing, as do now a dayes the Romish Pope and his serving men which they call Ordinaries. Some had rather referre this unto the laying on of hands which also is necessary, and catching this pretence they say that our vocation is voyd, because the Ordina-

2 Cor. 2.8

naries (as they call them) haue not layd their hands one vñ &c.
But we haue by the benefite of God, assured noes of our vocation
being furnished with the lawfull testimonie of our Churches (by
the grace of God) both for life & doctrine, and by the same Churches
elected: and lastly (the name of God being invocated) in our
Ministry confirmed: whom the Lord (as I hope, both theenes and
hirclings being cast out) shall blesse. And upon these wordes in
the 2 epistle to the Corinthians, Wherefore I pray you that
you would confirme your loue towards him, where the Apo-
stle speaking of restoring agayne the excommunicated
person; M. Beza saith, Publico Ecclesie consensu declaretis vos
illum denuo pro fratre complecti, sicut publico ecclesie iudicio fuit
eiectus. By a common or generall consent of the Church declare
that you agayne receaue him for a brother, as by a common iudg-
ment of the Church he was cast out. In his 83 epistle, after long
debating the question of the Churches right in Church
government, and namely in election of their Ministers, at
last he resolveth thus, In vito populo nihil obtrudatur. Nothig
may be obtruded and imposed on the people being unwilling. And
upon the 5 chapt. to the Ephesians. Nostri sophistae impudē-
tius etiam loquuntur, nam primū omnium Ecclesie nomen solis
quibusdam personis alligant et dignitatibus quas vocant. Our so-
phisters speake also more impudently, for first all they tie the nāe
of the Church onely to certaine persons and to certaine high de-
grees as they call them. By these you see that the Church
ought not to be taken as the impudent sophisters would
haue it, for certaine of the worshipful Clergy men alone;
but for an whole assemblie and Congregation of Gods
people, without whose consent nether excommunicatio
nor election of Ministers ought to be used. And further
in his Confession Article 7. these are his words. My Lord
Bishop, M. Officiall, M. Vicar, their promoters, procurators, and
such

Beza conf.
 turned into
 English. art.
 7. cap. 14.

such like. It was not possible to haue brought the into the Church of God, untill they had driven him out which is the onely Master, Christ. And there is nether holy Scripture, neither Counsell, nor auncient Doctōrs, which ever did know such monsters. And in the 12 chapter of his confessions he saith. Concerning their Suffragans, Officialls, Proctōrs in the Courts of the Church &c. and other such innumerable vermine, What can I say otherwise? For one shall assoone find the Devill among the Angels, as one word or mention of them in the scripture, or in the auncient Counsells, decrees, Doctōrs Greeke or Latin for to approue them. I say more, that it is as possible to accord these estates, with the true forme of the Christian Church, as to accord light and darknes, truth and lies. And touching pluralities of benefices and Nonresidents and such like, in his Epistle to M. Grindall Bishop of London in Queene Elizabeths time, he saith. *Fedissimos illos abusos.* &c. To bring now agayne into use those most filthy abuses, then the which the very Antichristian Church hath nothing more intollerable, namely pluralities of Benefices, Licences of Nonresidents, and such like. Surely this should be, not a corruption of christianitie, but which (thing I speake not without horror) a manifest defection from Christ. And therefore they ought not to be condemned, but rather to be commended, which oppose themselves against such kind of enterprises. And in his twelfth Epistle touching the controversies of religion in Queene Elizabeths time, and namely of the priestlie apparell he thus speaketh. *Quid si enim iubeantur Ministri perinde ut moriones ac histriones vestiri?* &c. What if the Ministers should be commanded to be attired like fooles and stage playres? Should it not be a manifest scorne of the Ecclesiasticall office? But to us it seemeth that a worse thing is heere admitted: for the Lord hath not onely made this priestly apparell a ridiculous scorne even to many Papists themselves, but also it is out of doubt that it is pol-

luted and defiled with infinit superstitions. But some man will say, these be auncient things. I grant they be auncient: but much more auncient is the simplicitie of the Apostles, under which simplicity the Church florished. And for the signe of the Crosse, he saith. Whatsoever use was made thereof in the old time, it is now but an execrable superstition. And touching the questions in baptisme, he answereth. *Itaque sicut Chrisma et exorcismus quantumvis vetusta, &c.* Therefore like as the Chrisme, and exorcisme, or coniuration, although they be very auncient, by very good right are abolished; so we would wish this interrogatio, being not onely wayne but also flolish, were left out. And towards the latter end of the same Epistle, he saith. *Aliunt quoque excommunicationes et absolutiones in curiis quibusdam Episcopalibus in Anglia fieri non ex presbyterii, quod nullū ibi sit, sententiā etc.* They say also that in England, excommunications & absolutions are done in certaine Episcopall courts, and not by the iudgment of the Presbyterie which is not there to be had. Whereunto we answer, that it seemeth to us almost incredible to see such an abuse of most perverse manner and example yet to be used in that kingdome, where the puritie of doctrine doth florish: for it is out of doubt, that the right use of excommunication (before the Papistlicall tyrannie) was never in the power of one man, but perteyned to the right of the Presbyterie, not utterly excluding the peoples consent. Heereunto I will agayne annex the testimonie and defence of D. Fulke against the Papists and other, which with such contempt reject the sincere judgment and excellent learnyng of M. Beza, Whatsoever account you make of M. Beza, he shall notwithstanding (saith D. Fulke) with all godly learned men) be accounted as he deserveth: One who hath more profited the Church of God with his sincere translation, and learned Annotations then all the Popish Seminaries and Seminarists, shalbe able to hinder it: Iangle of grosse and false Translations as long

long as you will. Thus passing over almost infinite other lights of the Gospell both of the most auncient and late writers abroad, which speake to the very same effect, in these poynts of religion, with us in question. Onely I will set downe further the wordes of *Danaus* and *Tilenus* two famous learned men among the reformed Churches of France, which are exceeding many in number, and almost excellent in reformation of Christian religion. Who according to the judgment of them all, doe speake thus of the Election, and Ordination of Ministers. *Ex his omnibus apparet quam nulla sit. &c.* By all this it appeareth that the calling of those Ministers of Gods word or Pastors of the Church, is none or not lawfull, which are made and chosen by the authoritie, letters, seales, commandement, and iudgment of the King onely, or Queene, or Patron, or Bishop, or Archbishop. That which is yet done (agrevous thing) in those Churches even in the midst of England, which have notwithstanding and doe follow the pure word of God. It is marvaill that the Englishmen otherwise, wise, wittie, and very godly, should yet wittinglie and willingly be blind in the acknowledging and tollerating of these relicks of Popish Idolatry and tyrannie. Therefore they iudge excellently, which condemne, and would have taken away out of a Church reformed according to Gods word, * all this way of making Curates, and Pastors of the Church by Bishops and their letters of Orders, and the calling of the Ministers of the heavenly word, their approbation, and their entrance by the onely consent and letters of the Bishop. Because so the order prescribed by Gods word in the ordination of such persons is omitted and violated, as it may most plainly appeare. Even because all the right and voyce giving both of the Ecclesiasticall Senat and of the christian people, is most wretchedly taken away from them by this meanes, in this kind of Ecclesiasticall callings; and with great tyrannie and abuse

Danaus in
Tim. 5. 22.

or taking away,
* Omnem illam chartulariam et Episcopaliam et curionum et pastorum &c.

abuse translated to one certayne man, the Bishop. The Lord God of his great mercy amend these corruptions which are yet, and are defended in his Churches: which surely will at length draw therewith great ruine of Gods Church, and will make the holy Ministry of Gods word either mercenary or altogether contemned and base. Which God turne away.

D. Tilenus
Answer to
the Count.
Laval quest.
3.

Cypr. epist.
14.

After him we will ad D. Tilenus his iudgment unto the Earle of Laval in France. Who demanding, whether the calling to the Ministry be necessary, and from whom Calvin had his calling, Tilenus answeren: First, that it is necessary. And then, that Calvin had his calling from the Church of Geneva and from Farell his predecessor, who had also his from the people of Geneva; who had right and authoritie to institute and depose Ministers. For so declareth S. Cyprian saying, that the people obeying to the commandements of God should seperat themselves from a wicked guid; and not to meddle with the sacrifices of any Sacrilegious Priest: considering that the sayd people haue chiefe authoritie to make choyse of worthy persons and to rciect the unworthy. This was so practised by the people of Geneva, and in diuers other parts of Evrope, where in these latter times they did forsake those sacrilegious Priests and sacrifices of the Pope, for to establish faithfull Ministers and proclammers of the Gospell. To be short, the Reformed Churches had their calling and sending partly from God, and partly from the people, and partly frō the Church of Rome. From God as the chiefe cause; from the people, as by lawfull instruments; from the Church of Rome, as by a corrupt instrument. God gaue the essence and the forme interior to this sending; the reformed Church gaue testimonies and approbations and the exterior forme; the Church of Rome hath added thereto abuses and corruptions; which our succeeding Ministers haue renounced.

There resteth now for further prooffe of these matters
before

before spoken of, to rehearse the judgment and words of
 divers of our owne English writers and blessed Martirs,
 which agree with those Fathers and lights of the Gospell
 in other Countries before cited. And first having suffici-
 ently spoken alreadie of *Wickliffe* that first light of the go-
 spell set up with us in the midst of the Antichristian
 darknes; I will begin with the noble Martir the *Lord Cob-* *L. Cobham*
ham, who in defence of the sayd *Wickliffe* saith. *As for that* *Fox par: 669*
vertuous man Wicliffe whose iudgments ye so highly disdayne, *edit. 1570*
I shall say heere for my part both before God and man, that before I
knew that despised doctrin of his, I never abstained from sinne.
But since I learned therein to feare my Lord God, it hath other-
wise I trust been with me: so much grace could I never find in
all your instructions. And what the doctrine of *Wickliffe* was
 and how like a Lordly Prelat he lived I referre the reader
 to that which hath been before spoken of him. But the *pag 57.*
Lord Cobham beyng charged with the decrees of holie
 Church answerd. *I know none holier then Christ and his Apo-*
stles. And as for that determination I wote it is none of theirs;
 for it standeth not with the scriptures, but manifestly against the.
 If it be the Churches, as you say it is; It hath been hers onely since
 she receaved the great poyson of worldly possessions, & not afore.
 And anon after agayne he saith. For since the venime of
Judas was shed into the Church, ye never followed Christ neither
 haue ye stand in the perfection of Gods law. Then the Archbishop
 asked him what he met by that venime; The *Lord Cobham* said,
 your possessions and Lordships. For then cried an Angell in the
 aire (as your owne chronicles mention) woe, woe, woe, this day is
 venime shed into the Church of God. Heere you see plainly
 by this noble Martirs iudgment, that the Lordship of Bi-
 shops and their possessions was the very curse of God vp-
 on the Church and the very poyson that turned her frō

the spouse of Christ, into the great whore of Babel which Metamorphosis, transfiguration, & great change of shape, and figure, is as easie to be seene as if a man were changed from his owne liknes into the shape of a beast with two hornes like a lambe. And touching the severall functions and offices in the Church, the Lord Cobham saith.

28. pag 670 *Though Priests & Deacons for preaching of Gods word and for ministering the Sacraments, with the provision of the poore, be grounded in Gods law: yet haue these other sects no manner of ground thereof, so far as I haue read. And it is worthy to be noted how this noble auncient Oldcastle agreeth with the Citie and Uniuersitie of Geneva that now is, who saith. That Popes, Cardinalls, Patriarks, Archbishops, and breisly that whole Episcopall degree of Lordbishops over their fellow Elders, are altogethrr false and destitute of all true foundation, as you heard before. So this Lord Cobham, saith: besides Priests and Deacons there are no more functions or offices lawful; but as he rightly calleth them, they are sectes devised by men destitute of all true foundation.*

before pag
130.

W. Tindall. The next that I will speake of among our English writers, shalbe William Tindall that blessed Martyr of God: the first man that ever brought the gospell of Christ into English Print. And therefore he may worthily be called our English Evangelist? Yea our booke of Martyrs calleth him the true Apostle of our latter dayes. And that much more justly, then Popish Augustine the first Archbishop of Caunterbury, is so termed by some. And further our said booke of Martyrs namyng diuers of his bookes, as *The obedience of a Christian man: The wicked Mammon: The practise of Prelats, and other. These bookes (saith our booke of Martyrs) of William Tindall being compiled published and sent over into England, it cannot be spoken what a dore of light they opened*

Fox pa: 883
edit. 1
Fox edition,
1570. pag
1226. col: 2.

opened to the whole English Nation, which before were many
 yeares shut up in darknes. Let us heare therefore what this
 bright star & light of the Gospell faith in these his books:
 by which England hath been so illuminated. First in one
 of the same bookes called *The Practise of Prelats*, speaking
 of the wayes & meanes wherby the Prelats came to such
 high dignities he saith. *The almes that was given to the suste-*
ntation of the poore, which thou shalt read in stories that it was in
some Cities aboue 20. 30. 40. yea an hundred thousand pounds,
and all the landes given for the same purpose, they haue stolen
from them, and haue devided it among themselves, and therewith
did they at the bsginyng corrupt the great men of the world, and
climnd up to this height where they now be. Ye see by the judg-
 ment of this true *Apostle* of this our latter age, the original
 of the Prelats and Lordship of Bishops was the robberie
 of the poore; as well of the poore Parish Ministers and
 preachers of the word of God; as also of the poore & nee-
 die people. And in his booke of obedience so highly com-
 mended, thus he writeth. *A Bishop or an Overseer must be*
faultles &c. This Overseer because he was taken from his owne
busines & labour, to preach Gods word unto a parish, hath right
by the authoritie of his office to challeing an honest living of the
parish, as thou maist see in the Evangelists, and also in Paul. For
who would haue a servant & will not giue him meate, drinke, &
rayment, and all things necessary. How they would pay him, whe-
ther in monie, or asigne him so much rent, or in tithes, as the
guise is now in many Countries, was at their libertie. Heere let
 it be remembred that he saith, an honest living, he saith
 not a poore and beggerly livyng, for that were no livyng
 meete for a Pastor or a Bishop; nether saith he a Lordly
 living, for that a Parish can by no reason afford: and he
 speaketh evidently of the Overseer or Bishop of a Parish.

Will Tind:
 Pra^t. of pre
 lats pa. 354.

Obedi. of a
 chr. pag: 133

Pract. of pre
lats pa: 342.

And in his *Practise of Popish Prelats*. Prelats appoynted to preach Christ, may not leave Gods word, and Minister temporall offices: but ought to teach the lay people the right way, and to let them alone with all temporall busines. And afterward he saith. They that haue the oversight of Christs flocke, may be no Emperours, Kings, Duks, Lords, Knights, temporall Iudges, or any temporall officer; or under false names haue any such dominion. And anon after he saith. Mathew the 20. Christ called his Disciples unto him and said; Ye know that the Lords of the heathen people haue dominion over them, and they that be great doe exercise power over them: howbeit, it shall not be so among you. But whosoever wil be great among you shall be your Minister; and he that will be chiefe shall be your servant: even as the Sonne of man came not that he should Minister unto him, but for to Minister & giue his life for the redemption of many. Wherefore the officers in Christs kingdom may haue no temporall dominion or iurisdiction, nor execute any temporall authoritie, or law of violence, nor haue any like manner among them. And in his booke of Obedience he saith. Let Kings take their dutie of their subiects: and that is necessary unto the defence of the Realme; let them rule the realmes themselves with the heelp of lay men that are sage, wise, learned and expert. Is it not a shame aboue all shames and a monstrous thing, that no man should be found able to governe in a worldly kingdom saue Bishops, and Prelats that haue forsaken the world, and are taked out of the world, and appoynted to preach the kingdome of God? Christ saith, that his kingdom is not of this world. Ioh. 18. & Lyke 12. Vnto the young man that desired him to bid his brother to giue him part of the inheritance, he answered, who made me a iudge & a devider among you? No man that layeth his hand to the plough and looketh backe, is apt for the kingdom of heaven. Luke. 9. No man

Obed. of a-
chr. pa: 124.

can serue two Masters, but he must despise the one, *Mat: 6.*
To Preach Gods word is to much for halfe a man. And to Mini-
ster a temporall kingdome is to much for halfe a man also. Either
other requyreth an whole man. One therefore cannot do both well.
 And after in the same booke he saith. *An other sort of the*
Prelats are of the Kings secret Counsell: Woe unto the Realmes 16 pag 152.
where they are of the Counsell: as profitable are they verily unto
the Realmes with their Counsell, as the Wolues unto the sheepe, or
the Foxes unto the geese. And therefore in another place of
 that booke he saith, *As thou Canst heale no disease, except thou*
begin at the roote: even so canst thou Preach against no mischeife 16 pag 114
except thou begin at the Bishops. Which saying of M. Tindale
 agreeth well with that the Prophet Ieremie saith. *From the*
Prophets of Ierusalem is wickednes gon soorth into all the land. Iere. 23, 25.
 From the false Prophets before Christ, as from the foun-
 taine, wickednes went forth over all the land: and so from
 the false Bishops of the new Testamēt as from the roote,
 wickednes groweth over all the Churches. And speaking
 of these false Bishops M. Tindall saith. *They say that Peter*
was cheife of the Apostles: verily as Appelles was called cheife
of the Painters, for his exeellent conning aboue other, even so Pract. of pre
Peter may be called cheife of the Apostles for his activitie and lats pa. 343.
boldnes aboue the other: but that Peter had any authority or rule
over his brethren and fellow Apostles, is false and contrary to the
scripture. Christ forbad it, in the last even before his passion, and
divers times before, and taught alwayes the contrary as I haue re-
bearsed. But (saith M. Tindall) *the Popes kingdome is of this*
world. For there, one sort are your Grace, your Holines, your Fa-
therhood: another my Lord bishop, my Lord Abbot, my Lord Pri-
or, &c: And in his defence of the English translation, a-
 gainst that famous Papist More, speaking of the names of
 Bishops, Elders, and Priest, he saith. *All that were called Elders,*

(or Priests, if they so will) were called Bishops also; though they haue devided the name now: which thing thou maist evidently see by the first chapter of Titus, and Acts 20. & other places moe. And when he layeth Timothie unto my charge, how he was young, then he weneth that he hath won his guilder spurres. But I will pray him to shew me where he readeth, that Paul called him Presbyteros Priest, or Elder. I durst not then call him Episcopus properly (as he doth.) For these Overseers which we now call Bishops after the Greeke word, were alwayes byding in one place, to governe the Congregation there. And touching unpredaching Ministers thus he writeth. In what case stand they then, that haue benefices & preach not? Verely though they stand at the Altar, yet are they excommunicate & cast out of the living Church of Allmightie God. And againe he saith. Bishops and Priests, that preach not, are none of Christs, nor none of his anoynting; but servants of the beast, whose marke they beare. And touching the Election of Ministers, he sayth. Every man then may be a common preacher, thou wilt say, and preach every where by his owne authoritie. Nay verely: No man may yet be a common Preacher, saue he that is called and chosen therto by the common ordinance of the Congregation. And for Pluralities thus he speaketh even to the King and his Lords. Now I appeale to the consciences of the Kings grace, and his Lords, what answer they will giue, when they come before Christ, in the last iudgment, for their robbing of so many parishes of Gods word, with holding every man so many chaplines in their houses, with Pluralities of Benefices.

Now furthermore let us heare, what this excellent light of the Gospell saith of the Oath yet in our spirituall Courts: called the Oath *Ex officio*; his words are these. Let them iudge and condemne the trespasser under lawfull witnesses, and not breake up into the consciences of men, after the example

of

expo. Mat. 5

Obedi. of a-
chr. pag: 135
expo. Mat: 5

Pract. of pre
lats. pa. 374.

Obed. of a-
christi. man
pag 122.

of Antichrists Disciples, and compell them either to forswere themselves by the Allmightie God: and by the holy Gospell of his mercifull promise, or to testifie against themselves. Which abomination our Prelats learned of Caiaphas Math.²⁶. saying to Christ; I adjure or charge thee in the name of the lyving God, that thou tell us whether thou be Christ the Sonne of God. Let that which is secret to God onely, whereof no prooffe can be made nor lawfull witnes brought, abide unto the comming of the Lord, which shall open all secreats. If any malice breake forth, that let them iudge onely; for further authoritie God hath not given them. And agayne in the same booke, he saith. I warned the Iudges that they take not an ensample how to Minister their offices, of our spirituality which are bought and sold to do the will of Satan; but of the Scripture whence they haue their authoritie. Let that which is secret, abide secret till God open it, which is the iudge of all secreats. For it is more the a cruell thing to breake up into a mans heart, and to compell him to put either soule or body in ierperdie, or to shame himselfe. If Peter that great piller for feare of death (by forswering) forsooke his Master, ought we not to spare weake consciences? And heerein I cannot but presently joyne the wordes of our booke of Martyrs, where M. Fox with M. Tindall, soundeth the trumpet of most vehement words against the abomination of this Oath Ex officio, where he saith. *The like law and statute in the time of Dioclesian and Maximinus was attempted, as before appeareth. pag: 117: And for the more strength was written also in Tables of brass, to the intent that the name of Christ should utterly be extincted forever. And yet the name of Christ remaineth, where that brasen law written in brasse, although it differ in manner and forme, from this statute Ex officio, yet to the end and crueltie to spill the bloud of Saints, there is no difference betweene the one and the other. Neither is there any diver-*

Fox pa 625.
edit. 1570:

sitie touching the first originall, doer, and worker of them both. For the same Satan which then wrought his uttermost against Christ, before he was bound up; the same also now after his loosing out, doth what he can, though not after the same way, yet in the same intent. For then with outward violence as an open enemy he did what he could; Now by a more covert way under the title of the Church, he impugneth the Church of Christ, ussing a more subtile way to deceaue, under gay pretended titles, but no lesse pernicious in the end whereto he shooteth, as well appeareth by his bloudie statute Ex officio. But to returne to M. Tindall one thing more I will set downe of his, and so goe forward vn to other lights of the Gospell, set up among the golden Candlestickes of England; where he discourseth of the words Church, and Congregation, used in the translation of the new Testament saying. Wherefore in as much as the Clergie (as the nature of those hard and indurat Adamantstones is to draw all to them) had appropriat unto themselves the terme that of right is common unto all the whole Congregation of them that beleiue in Christ, and with their false and subtile wiles had beguiled and mocked the people, and brought them into the ignorance of the word, making them understand by this word Church nothing but the shaven flocke of them that shore the whole world. Therefore in the translation of the new Testament where I found this word Ecclesia, I translated it by this word Congregation, Even therefore did I it, and not of any mischevous mind or purpose to stablsh herisie, as M. More untruely reporteth of me in his Dialogue, where he rayleth on the translation of the new Testament. And where M. More saith that this word Church, is knowne well enough, I report me unto the consciences of all the land; whether he saith truth, or otherwise: or whether the lay people understand by Church the whole multitude that professe Christ, or the iugling spirits onely. And when

An answ: to
 Sir Thomas
 More Dial:
 p: 250 col 2

be.

he saith that Congregation is a more generall terme, if it were, it hurteth not. For the circumstance doth ever tell what Congregation is ment. Never the lesse yet saith he not the truth. For wheresoever I may say a Congregation, there may I say a Church also; as the Church of the Devill, the Church of Satan, the church of wicked men, the Church of liars, and a Church of Turkes thereto: For M. More must grant (if he will haue Ecclesia translated) (throughout all the new Testament by this word Church) that Church is as cōmon as Ecclesia. Now is Ecclesia a Greeke word, and was in use before the time of the Apostles, and taken for a Congregation among the Heathen where was no Congregation of God or of Christ. And also Lucas himselfe useth Ecclesia for a Church or Congregation of Heathen people thrise in one chapter, even in the 19 of the Actes, where Demetrius the gold smith or Silversmith had gathered a company against Paul, for preaching against Images. Howbeit M. More hath so long used his figures of Poetrie, that I suppose, when he erreth most, he (now by reason of a long custome) beleiveth himselfe that he saith most true. Or else, as the wise people when they dance naked in nettes beleive that no man seeth them, even so M. More thinketh) that his errors be so subtilly couched, that no man can espie them. Up on which matter it is worth the note of remembrance, first that M. Tindall sheweth the reason, why the Cleargie would haue this word Church used in the English, rather then Congregation. And it is thus, that like hard hearted adamantes they might draw all thinges to themselves, and appropriate to themselves only the terme that of right is common to the whole Congregation of them that beleive in Christ, desiring to make the people understand by this word Church, not the whole congregatiō of God, but themselves onely. And surely it is well knowne, that the lay people unto this day, doe commonly understand,

Concio Po-
puli:

Fulke answ.
to the Rhē.
Test. Ephes.
5. Sect. 2.

by the *Church*, and *Churchmen*, or *men of the Church*, not the whole multitude of them that professe Christ, but the juggling spirits, (as he termes them) those that call themselves *Cleargie*, or *Spiritualtie*. So that whatsoever is spoken in the Scripture of the Church of God, they would haue it seeme to be spoken of themselves onely, and not of the whole Congregation of Christ. Neither can I see any other reason, why such speciall caveates should be given now to our University translators, to shun and avoyd the word *Congregation*, and onely to use the word *Church*, but the selfe same reason, that *M. Tindall* hath set downe. To this I will ad also upon the selfe same words *M. Doct. Fulke* our most famous linguist, and most worthy defendor of our *English Translation* against *Gregorie Martine* Iesuit, & the *Rhemists*. By this (saith D. Fulke) it is manifest that the translator understood *Congregation* which expresseth the Greeke word better then *Church*, to avoyd ambiguitie, because this word *Church* is commonly taken for the house of the assemblie of Christians, and that the people might know, that the *Church* is a gathering together of all the members into one body, which in the name of *Church* doth not appeare. But after the people were taught to distinguish of the word *Church*, and to understand it for the mysticall body of Christ, the latter translations used that terme, not that the other was any corruption or the latter any correction, but to declare that both is one. In which wordes of D. Fulke the reader may obserue these foure things: first that the word *Congregation* doth better expresse the Greeke word, then the word *Church* doth. Secondly, that the word *Church*, is not rightly understood, except it be taken for a gathering together of all the members into one body, which doth not appeare by the name of *Church*. Thirdly, that the people ought to be taught to distinguish

guish of the word Church, and to understand it, for the mysticall body of Christ. Fourthly, that the word church is ambiguous and commonly taken in most usuall speach among the people, not for the Congregation or assembly it selfe, but for the house, or as they call it, the Church, where the Congregation is assembled. Now what mind carrie they trow you, unto the truth it selfe, which giue such speciall charge and caveat unto the translators, that they shall onely use the word Church, and not Congregation, which yet (as we haue seene) better expresseth the Greek word then the word Church doth. For can any man think that they would haue the word Church rightly understood, which forbid that it should at any time be translated *Congregation*: when by the word Church it doth not appeare, that therby is ment the mysticall body of Christ? And what meane they trow you? That would needs haue it translated by a word of ambiguity & doubtfulness, where the word of plainenes and truth may as easily be had. Let the Reader consider of it.

Now let us goe forth with some other, of the most notable Martyrs and lights of the Gospell, set up heere in our owne Countrie of England. And first of *M. Latimer*, whom that learned Bishop and blessed Martyr *Ridley*, in his answer to *Grindall* calleth, that old and true Apostle of Christ and of our English Nation. Of whom also *M. Fox* saith. *The golden mouth of this preacher long shut up before, was now (in King Edwards time) opened agayne. He Preached (saith M. Fox) for the most part every Sondag twise, to no small shame of other loytering unpreaching Prelats, which occupy great roomes and do litle good: and so much the more to their shame, being a sore brused man by the fall of the tree mentioned a litle before &c. And of the age of sixtie seaven yeares &c. And*

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M. Latimer
Sermon 4.
at Paules.

was at his owne privat studies, &c. ordinarily winter and Sommer at two of the clocke in the morning. Let us therfore heare what this golden mouth saith in the foresaid poynts of reformation yet desired, and not obteyned. As touching the Lordship of Bishops he saith. *Right Prelating is busie laboring & not Lording.* And anon after, he saith. *But thus much I dare say, that since Lording and loytering hath come up, preaching hath come downe, contrary to the Apostles time; For they Preached and Lorded not: And now they Lord and preach not. For they that be Lords will ill go to plough, it is no meete office for them. It is not seeming for their estate. And further he saith. And no marvell, for if the ploughmen that now be were made Lords, they would cleane giue over ploughing, they would leaue of their labors, and fall to Lording out right, and let the plough stand. And thus, both ploughes not walking, nothing should be in the common weale but hunger. For ever since the Prelats were made Lords and Nobles, the plough standeth, there is no worke done, the People starue. They hauke, they hunt, they card, they dice, they pastime in their Pallacies with gallant gentlemen, with their dancing Minions, and with their fresh companions, so that ploughing is set aside. And by their Lording, and loytering, preaching and ploughing is cleane gone. And thus if the ploughmen of the Country were as negligent in their office as Prelats be, we should not long liue for want of sustenance. And agayne a litle after. As dilligently as the husbandman plougheth for the sustentation of the body, so diligent must the Prelats and Ministers labour for the feeding of the soule: both the ploughes must still be goyng, as most necessary for man. And wherefore are Magistrats ordayned, but that the tranquillitie of the common weale may be confirmed, limitting both ploughes. But now for the fault of unpreaching Prelats, me thinks I could gesse what might be said for excusing of them. They are so troubled*

bled with Lordly living, they be so placed in palaces, couched in Courts, rusting in their rents, dauncyng in their dominions, burdened with Ambassages, pampering of their panches, like a Munk that maketh his Iubillie, munching in their mangers, moyling in their gay manners & mansions, and so troubled with loytering in their Lordships, that they cannot attend it. They are otherwise occupied some in Kings matters, some are Ambassadors, some of the privie Counsell, som to furnish the Court, som are Lords of the Parliament, some are Presidents, and controwlers of mints. Well, well, is this their dutie? Is this their office? Is this their calling? And yet further anon after he saith. It is also a slander to the Noble men, as though they lacked wisdom, and learning to be able for such offices: or else were no men of conscience, or else were not meete to be trusted for such offices. And a Prelate hath a cure and charge otherwise, and therefore he cannot discharge his dutie & be a Lord President too. For a Presidentship requireth a whole man, and a Bishop cannot be two men: A Bishop hath his office, a flocke to teach, to looke unto, and therefore he cannot meddle with another office, which alone requyreth a whole man. He should therefore giue it over to whom it is meete, and labour in his owne buisines, as Paul writeth to the Theffalonians. Let every man doe his owne buisines, and follow his calling. Let the Preist preach, and Noblemen handle the temporall matters. And afterward speaking of those which about a King do hinder the reformation of religion, calling them *Blanchers*, he saith. Therefore (say they) all things shalbe well but not out of hand, for feare of further busines. These be the *Blanchers*. *Blanchers.* *Blanchers* that hitherto haue stopped the word of God, and hindered the true setting forth of the same. There be so many put offes, so many put bies, so many respects, and considerations of worldly wisdom. And I doubt not but there were *Blanchers*, in the old time, to whisper in the eare of good King Ezekias, for the main-
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renance of Idolatry don to the brasen Serpent, as well as ther hath been now of late, and be now that can blanch the abuse of Images and other like thinges. But good King Ezekiah would not be so blinded; he was like to Apollo, fervent in spirit. He would giue no care to the Blanchers, he was not moved with these worldly respects, with these prudent considerations, with these policies, he feared not insurrections of the people. He feared not lest his people would not beare the glorie of God: but he (without any of these respects or policies, or considerations) like a good King (for Gods sake and for conscience sake) by and by pulled downe the brasen Serpent, and destroyed it utterly, and beat it to powder. He out of hand, did cast out all Images, he destroyed all Idolatry, and clearly did extirpat all superstition. He would not heare these blanchers & worldly wise men, but without delay followed Gods cause, and destroyeth all Idolatry out of hand. This did good King Ezekiah, for he was like Apollo fervent in spirit, and diligent to promote Gods glory. And good hope there is, that it shall be likewise heere in England for the Kings Maiestie is so brought up in knowledg, vertue and godlines, that it is not to be mistrusted, but that we shall haue all things well, and that the glorie of God shall be spread abroad throughout all parts of the Realme, if the Prelats will diligently apply their plough and be preachers rather the Lordes.

You see how this old true Apostle of Christ and of England (as M. Ridley calleth him) doth not only condemne the Lordship of Bishops; but also so insists vppon it, as if a man should tread it downe vnder his feete, and trample it into the dirte, as a thing most vile and filthie, condemning also in them the vse of all ciuill offices. As to be occupied in the Kings matters and ciuill affaires, as to be Iustice of peace, or such like; and namely to be Lords of the Parliament, presidents, or of the pruiue counsell. &c. Reducing them

them to a particuler flock, saying; he hath a flock to teach to tend vpon, and to looke vnto: and therefore he cannot meddle with another office. Which if he do, he breaketh the rule set downe by the Apostle to the *Thessalonians*; so that if he haue a ciuill office, he leaueth his owne vocation and calling, and medleth with other mens busines. And concludeth, that though the King were never so vertuously brought up, yet there could be no true reformation, except the Bishops leaue their Lordships, and follow their preaching and that unto a flocke, and not unto all the flockes of the country. Not to be as a Prince who sitting in his palace, and having a braue prospect may looke over the feilds; but as an Overseer of one flocke, to attend and looke unto the same, and to meddle no further. What *M. Latimer* understandeth of a *Prelate*, a *Bishop*, or an *Overseer*, is manifest anon after the beginning of the same Sermon, saying; *A Prelate is that man whatsoever he be, that hath a flock to be taught of him; Whosoever hath any spirituall charge in the faithfull Congregation, and whatsoever he be that hath cure of soules.* Let us heare what *M. Latimer* further saith to all unpreaching Prelats. *And if there were no mo but on* (saith *Ser. bef. the King.* he) *yet it were to many by one. And if there be mo, then they haue the more to answer for, that they suffer in this Realme an unpreaching Prelacie unreformed.* And anon after. *And what is to be partaker of other mens evils, if this be not, to make unpreaching Prelats and to suffer them to continue still in their unpreaching prelacie?* And afterward. *But peradventure you will say, what & they preach not at all? Yet præsumt. Are they not worthy double honor? Is it not an honorable order that they be in? Nay an horrible misorder, it is a horror, rather then an honor.* And yet agayne. *Are they not worthy of double honor? Nay rather double dishonor; not to be regarded, not to be esteemed among the people,*

They rule:

and to haue no living at their hands? For as good preachers are worthy double honor; so unpreaching Prelats be worthy double dishonor. But now these two dishonors, what be they? If the salt be unfaverie, it is good for nothing but to be cast out, and trodden of men. By this salt is understood preachers, & such as haue cure of soules. What be they worthy then? Wherefore scrue they? For nothing but to be cast out &c. Another dishonor is this. Ut conculcentur ab hominibus. To be trodden under mens feete, not to be regarded, not to be esteemed. For (saith he) take away preaching, and take away salvation. And yet agayne afterward. But I say if one were admitted to view hell thus, and to behold it thoroughly, the Divell would say; On yonder side are punished unpreaching prelats. I thinke a man should see as far as a kenning, and see nothing but unpreaching prelats. And touching Nonresidence, he preferreth the Divell before a Nonresident. For (saith M. Latimer) he is ever in his Parish, he keepeth residence at all times, ye shall never find him out of the way. And afterward he saith. Therefore ye unpreaching prelats, learne of the Divell to be diligent in doying of your office. Learne of the Devill. And if ye will not learne of God nor good men: for shame learne of the divell. Ad erubescentiam vestra dico. I speake it for your shame. If ye will not learne of God nor good men to be diligent in your office, learne of the divell. And therefore before in milder termes he speaketh thus. They haue great labours, and therefore they ought to haue good livings; that they may commodiously feed their flocke; for the preaching of the word of God unto the people is called meate. Scripture calleth it meate, not strawberries, that comes but once a yeare, and tarrie not long, but are soone gone; but it is meate, it is no dainties. The people must haue meate that must be familiar, and continuall, and dayly given unto them to feed upon. And touching the name of Priest in his answer at Oxford, he saith:

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A Minister is a more fitt name for that office, for the name of Priest importeth a sacrifice. And speaking generally of the remnants and reliques of Popery which yet remained unreformed in King Edwards time, Germanie (saith he) was visited 20 yeares with Gods word, but they did not earnestly imbrace it, and in life follow it, but made a mingle mangle and a hotchpotch of it. I cannot tell what; partly popery, partly true religion mingled together. They say in my countrie, when they call their Hogges to the swyne trough; come to the mingle mangle, com pte com pte, even so they made mingle mangle of it. They could clatter and prate of the Gospell, but when it commeth to all, they ioyned Popery so with it, that they mard altogether: they scratched and scraped all the livings of the Church, and under a couler of religion turned it to their owne proper gaine and lucre: God seeing that they would not com unto his word, now he visiteth them, in the second time of his visitation with his wrath. For the taking away of Gods word, is a manifest token of his wrath. We haue now a first visitation in England, let us beware of the second; we haue the ministration of his word, we are yet well, but the house is not cleane sweapt yet. Behold with what odious and opprobrious tearmes, this blessed Martyr of God paiteth out the mixture of religion: which is indeed no lesse odious in the sight of God, then he describeth it unto the cares of men? We may say with M. Latimer, that we haue the first visitation, let us beware of the second, which is the wrath of God, for the house is not cleane sweapt. For how can the house of God be sayd to be cleane sweapt, where there lyeth on the one side, the filthy dounghill of ignorant and scandalous Prelates, on the other side a poysoned heape of Nonresidencies: on the third side the manifest mischeife of Pluralities: on the fourth side a sacke

Acts & Mo.
pag 1624.
edit 1570
Serm. 3. bef.
the King.

full of rotten and beggerly Ceremonyes: and in the midst as the maine post upholding all the rest, a pompous estate of Lord Bishops. I beseech the Lord Iesus Christ, which walketh in the midst of the golden Candlesticks of *England*: to avert and turne away from us, the second visitation which *M. Latimer* speaketh of, which also shortly after according to his threatening did the fall upon this land.

M. Hooper.
Acts & Mo.
pag 1675.
edit. 1570

Epistle to
King Edw.

Now let us go forwards with some other of the principall lights and blessed Martyrs of God: touching these matters *M. Hooper*, of whom our booke of Martyrs saith. *Of all those virtues and qualities requyred of S. Paul: in a good Bishop in his Epistle to Timothie. I know not one* (saith *M. Fox* *in this good Bishop lacking*. Which bright starre fixed in the right hand of Christ, shineth not onely over *England*, but also beyond the seaes. So that *Gesnerus*, that famous learned man in *Germanie* among other of his prayses saith. *Aureus Hooperus &c. Flammæ instar lucens, lucebit dum stabit orbis.* *Golden Hooper shining like a flame of fire, who shall not cease to shine so long as the world standeth*. In his Epistle to King *Edward* likewise as before is said of *M. Latimer*, speaking of the mingling of popish relicks with the Preaching of the gospel saith. *Against these minglers & patchers of religion speaketh Elias the Prophet the 3. of the Kings 18: How long* (saith he) *will ye halt on both sides? If the Lord be God follow ye him, if Baal go ye after him. Even so we may iustly say, if the Priesthood and Ministry of Christ with his notes and marks be true, holy and absolutely perfect, receiue it: in case it be not, follow the Pope. Christ cannot abide to haue the leaven of the Pharise mingled with his sweete flower, he would haue us either hote or cold, the luke warme he vomiteth up, and not without cause. For he accuseth God of ignorance and foolishnes, that intendeth*

tendeth to adorne and beautifie his doctrine and decrees with humane cogitations. Behold how fearfull a thing it is (though the intent be never so good) even to adorne and beautifie the institutions, decrees, and ordinances of God, with any device of man, without the appoyntment of God in his word. Yea it is no lesse abominable in the sight of God, then if a man should accuse him of ignorance and foolishnes. And therefore in his sixt sermon before the King, speaking of the Communion and Supper of the Lord, he saith. *The outward preparation, the more simple it is, the better it is, and the neerer to the institution of Christ and his Apostles. If he haue bread, wine, a table, and a faire table cloth, let him not be solicitous, nor carefull for the rest, seeing they be not thinges brought in by Christ, but by Popes: unto whom if the Kings Maiestie and honorable Counsell haue good conscience, they must be restored agayne. And great shame it is for a Noble King, Emperour, or Magistrat, contrary to Gods word, to detain and keepe from the Diuell or his minster, any of their goods or treasure. As the Candles, vestiments, crosses, Altars; for if they be kept in the Church as thinges indifferent, at length they wilbe mainteyned as things necessary.* If a Preacher now; I will not say before a King, but before a Lord Bishop, should so plainly affirme: that *vestiments, surplices, and crossing* are of the Diuell, he should be sure himselfe with his wife & children, not only to be turned out of doores like doggs, but also from preaching of the Gospell of Christ. As many excellent Preachers haue been of late yeares, though many hundred dumme dogges haue and doe keepe their place within this Realme of England. And of the Ceremony of *kneeling* at the Communion he saith. *The outward behaviour and gesture of the receiver should want all kind of Superstition, shew, or inclination of Idolatrie.* Wherefore see-

Sermon 6

ib. post.

Sermon 3

Sermon 1:

Epistle to
King Edw.

1562.

ing kneeling is a shew and external signe of the honoring & worshipping, and heretofore hath grevous and damnable Idolatrie been committed by the honoring of the Sacraments. I could wish it were commanded by the Magistrates, that the communicators & receauers should do it standing or sitting, but sitting in my opinion were best. And afterward he proveth the same: by the example of Christ, who together with his Apostles receaued it sitting. And agayne in his third Sermon before the King, he saith. Yet doe I much marvail that in the same booke it is appoynted, that he that will be admitted to the ministerie of Gods word or his Sacraments, must com in white vestimēts; which seemeth to repugne plainly with the former doctrine, that confessed the onely word of God to be sufficient. And certainly I am sure they haue not in the word of God, that thus a Minister should be apparelled, nor yet in the Primitiue & best Church. And in his first Sermon upon Ionas, he saith. This is the note and marke to know the Bishops and Ministers of God, from the Ministers of the Diuel: by the preaching tongue of the Gospell, and not by the shining, clipping, vestiments and outward apparell. And in his Epistle to the Kings Majestie: he saith. And a thousand times the rather shall your Maiestie restore agayne the true ministerie of the Church, in case ye remoue and take away all the monuments, tokens, and leavings of papistrie. For as long as any of them remaine, there remaineth also occasion of relapse unto the abolished superstition of Antichrist. And to the poynt & matter of Excommunication, in his Apologie against them that accused him to be a maintainer of such as cursed Q. (Mary;) which Apologie was set forth and allowed according to the order appoynted in Queene Elizabeths Injunctions. If they knew Gods lawes (saith M. Hooper, as they doe not indeed) they should see and finde that no ordinary excommunication should be used by the Bishop alone, but by the Bishop and
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all the whole parish &c. Also when the incestious man was excommunicated, S. Paul alone did not excommunicat him, but Saint Paulus consent and the whole Church with him. And to the Lordships of Bishops upon the eight commandement, these be his words. They know that the Primitive Church had no such Bishops as be now a dayes, as examples testifie, untill the time of Silvester the first. A litle and a litle riches crept so into the Church, that men sought more her then the wealth of the people. And so increased within few yeares that Bishops were made Prinees, and Princes were made servants. So that they haue set them up with their almes and liberalitie in so high honor, that they cannot pluck them down agayne with all the force they haue: what blindnes is there be fall in the world, that cannot see this palpallie, that our Mother the holy Church had at the beginning such Bishops, as did preach many godly sermons in less time, then our Bishops horses be a brideling &c? The Magistrats that suffer the abuse of these goods, be culpable of the fault. And anō after he saith. They should be reasonably provided for, and the rest and over plus taken from them and put to some other godly use. Look upon the Apostles cheisly, and upon all their successors for the space of 400. yeares; And then thou shalt see good Bishops, and such as diligently applied that painfull office of a Bishop, to the glory of God and honor of the Realmes they dwelt in. Though they had not so much upon their heads as our Bishops haue, yet had they more within their heads, as the Scriptures and histories testifie: for they applied all the wit they had unto the vocation and ministry of the Church wherunto they were called. Our Bishops haue so much wit, that they can rule and serue (as they say) in both states, viz. In the Church, and also in the civill pollicie: when one of them is more then one is able to satisfie, let him doe alwayes his best diligence. If he be so necessary for the Court, that in civill causes and giving of good counsell he cannot be spared;

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Sermon 3

Serm. 2.

let him use that vocation and leaue the other, for it is not possible he should doe both well. And a great oversight is it of the Princes and high powers of the earth, thus to charge them with two burdens, when none of them is able to beare the least of them both. And in his Apologie before named, he saith. It is both against Gods lawes and mans, that Bishops and clergie should be iudges over any subiects within this Realme; for it is no part of of their office, they can doe no more but preach Gods word and Minister Gods Sacraments, & excommunicat such as Gods lawes doe pronounce to be excommunicated, who would put a sword into a mad mans hand? And for Nonresidencie he saith, in his sermon before the King. Your Maiestie must begin with your Chapple and chaplins; make them to serue the same soules, that labor for their livings. If your grace doe it not, you shall put your owne selfe in danger of God. And of Pluralities he saith. Such as liue of spirituall tithes, pensions, lands, or other goods appoynted to teach the people the word of God, and minister his holy sacraments neglecting their office & duetie, offend in the same offence. Or when one man and such a one (which chanceth many times) that doth not, or cannot doe halfe a mans office for such a place, hath many mens livings. But whatsoever guists he be of, he should not haue two mens livings which the Bishops lawes admit, by Pluralities and Totquots. And therefore in his 3 sermon he saith. And beware of this ungodly pittie wherewith all men, for the most part, be very much now a dayes combred withall. which will for pittie rather let a foole, or an evil man to enioye his benefice, then a thousand soules to be brought to knowledge: this is no pittie, but rather a crueltie and killing of the soule. And to conclude of all matters of religion that are not expressed or commanded in the word of God, he saith. And heere we be admonished of two things. The first that we offer none other obsequie, and religion unto God, then he himselfe by his word requi.

guyreth: If we doe we offer an Idoll of our owne head, and honor the Diuel under the person, and name of God.

And now heere I cannot but rest a while before I proceed any further in answering the objection that is commonly made against these assertions of *M. Hooper*, that both *Cranmer*, and *Ridley*, being excellent men and Martyrs of God themselves lived like Lord Bishops, and wore on all the Bishoplike apparell, and brought *M. Hooper* also for one time to weare the same apparell likewise. Whereunto I answer, First, that it is no strange thing to see the elect children of God to beare to much with the iniquitie of the time, and in many thinges to haue their foule faults & falles. Secondly, that God brought both *Cranmer* & *Ridley* being the elect and chosen children of God, like as *David* and *Solomon* unto repentance and knowledgment of their faults before their end. Whereby all the assertions of *M. Hooper* are not onely by their example unconfuted, but rather greatly confirmed and established. Where is to be noted also, that great fault in *Cranmer* and *Ridley*, and the rest of the Bishops the likewise in withstanding both the King himselfe, and the protector of the Realme, and the rest of the Counsell. For by sinister meanes those Bishops procured the imprisonment of *M. Hooper*, shamefully and bouldly withstanding the King & the Protector, and the rest of the chiefe Counsellours, in defence of that Popish apparell, (as *M. Fox* calleth it on the margent, in the same place:) which notwithstanding even the greatest favorers of these disguised garments affirme to be but things indifferent. Wherein how greatly they offended both God & their Prince, I leaue it to be considered. Yet marke how *M. Ridley* that blessed Martyr of God, both confessed his fault to *M. Hooper*, and also his utter detestatiō both of the

Ridley.

Acts & Mo:
pag 1902.
edit. 1570.Epistle Rid.
to HooperAct. & Mon
pag 1677
edit: 1570.ib pa. 1934
pag 1935
ed. 1570.

Pope, and all the Popish apparell before his death. And first in his letter to *M. Grindall* he saith: *We Pastors many of us were to cold and bare to much (alas) with the wicked world, our Magistrats did abuse to their owne worldly gayne both Gods Gospell, and the Ministers of the same.* And anon after he sheweth how earnestly he maketh his prayer for them that were banished for the word of God: & for all those Churches which haue forsaken the kingdome of Antichrist, & professed openly *the puritie of the Gospell* of Iesus Christ. Where marke that he prayeth for them that professe not onely the Gospell, but even the puritie of the Gospell. In his Epistle to *M. Hooper* himselfe, he acknowledgeth his former fault with these wordes. *Howsoever in times past in smaler matters and circumstances of religion, your wisdom and my simplicitie I confesse haue in some things varied &c. (Now I say) &c. I loue you and the truth, for the truth sake which abideth in us.* But most plainely he acknowledgeth his fault, when it pleased God to draw him neerer unto himselfe by scourging him with the same whippe wherewith he had whipped his fellow Elder *M. Hooper*, as he himselfe calleth him in his Epistle. For when *M. Ridley* was commanded to put on the *Surplice* and the rest of the Popish apparell as our booke of Martyrs sheweth, *D. Brooks* Lord Bishop of *Gloucester*, commeth to him with these words, saying.

B Put of your cap *M. Ridley*, & put upon you this surplice.

Ridley Not I truly.

B: But you must.

Rid: I will not.

B: You must therefore make no more a doe, but put this surplice upon you.

Rid: Truly if it come upon me, it shall be against my will.

Br: Will you not do it upon you?

Rid

Rid: *No that I will not.*

Br: *It shall be put upon you by one or other.*

Rid: *Doe therein as it shall please you, I am well contented with that, and more then that, the servant is not above his Master. If they delt so cruelly, with our Saviour Christ as the scripture maketh mention, and he suffered the same patiently; how much more doth it become us his servants? And in saying of these wordes, they put upon the said D. Ridley the Surplice, with all the trinkets appertayning to the Masse; and as they were putting on the same; D. Ridley did vehemently inveigh against the Romish Bishop, & all that foolish apparell, calling him Antichrist & that apparell foolish and abominable, yea to fond for a vice in a playe. Wherin these five things are to be observed in this peece of dialogue. First, that none of all the Popish attire is named, but the *Surples*, and that is named three times, that it might not be forgottē. Secondly, that *M. Ridley* compares those Popish garments to the attire that in scorne and despite *Herod* and the rest of the crucifiers put upon Christ. Which thing as you heard before, *M. Iohn Husse* speaketh of saying; *That when they put the white garment upon him, he could not but remember how Herod put the white garment upon Christ to scorne him with all.* Thirdly, that he compareth the very crueltie thereof, with the cruell and shamefull dealing against Christ. As likewise our booke of Martyrs saith of *M. Hooper*, when he was driven by Ridley and the rest, to weare the popish apparell. Thus saith our book of Martyrs. *He had upon his head a geometricall, that is a foure squared cap, a'be it that his head was round. What cause of shame* (saith Master Fox) *the strangnes thereof was that day to that good preacher, every man may easily iudge.* Fourthly, that the same rod of Gods correction was now layd upon *M. Ridley*, which he and the rest of the Bishops had laid upon*

their fellow Elder *M. Hooper*. Fiftly, how vehement the spirit of God stirred him up to detett the *surplice* and the rest of the Popish apparell, calling the Pope Antichrist, & the *surplice* with the rest of the Popish apparell, *foolish* and *abominable*; and to *fond for a vice in a playe*. Alas that ever the good & learned preachers of the word of God should be compelled either to loose their Ministry, or else to be attyred like vices and fooles in playes. But let us go forward and heare what this noble witnes and Martyr of God saith in other poyntes of reformation now desired. In his treatise, wherein is conteyned a lamentation for the change of religion in *England*, he saith. *There are in the Papistrie, an innmerable rablement of abominations*. Among which he setteth downe by name, *dispensations, and immunities from all godly Discipline, lawes, and good order, pluralities, and totquots*, (and as he saith) *a thousand moe*. O, that dispensations of Nonresidencies, pluralities, vnions, and totquots, which *M. Ridley* nombreth among the rablement of Popish abominations, were out of *England*, and restored unto the Pope which he so often calleth Antichrist, and to his spouse the Church of Rome which he calleth the very whore of Babilon. And for the name of *Priest* in his disputation at *Oxford*, he saith. *There are but two onely orders of Priesthood allowed in the word of God, namely the order of Aaron and the order of Melchisedech, but now the order of Aaron is come to an end, by reason it was unprofitable and weake* Hebr. 7. *And of the order of Melchisedech, there is but one Priest alone, even Christ*. And generally of all matters of religion, speaking of the Church of Rome, before she plained the harlot, and married her selfe to Antichrist, he saith. *If ye will know how long that was and how many hundred of yeares: to be curious in poynting the precise number of yeares, I will not be*

Acts & Mo.
pag 1946.
edit. 1570

Acts & Mo:
pag 1939.
edit. 1570.

be to bold. But thus I say so long and so many hundred yeares, as that sea did truly teach and Preach that Gospell, that religion, exercised that power, and ordered every thing by these lawes and rules, which that sea receaved of the Apostles (& as Tertullian saith) the Apostles of Christ, and Christ of God: So long I say, that sea might haue been called Peter and Paules chaire and sea, or rather Christs chaire, and the Bishop thereof Apostolicus, or a true disciple and successor of the Apostles. How happie were we & all our Bishops, if by this rule of M. Ridley, they might be called *Apostolici*, and true Disciples and Successors of the Apostles: which cannot be till every thing be ordered by these lawes and rules, which they receaue from the Apostles, & the Apostles of Christ, and Christ of God.

Cranmer.

Now although I haue alreadie spoken of *Cranmer*, yet heere agayne I cannot but compare him to *Solomon* with his many hundred wiues, who at the last drew him to Idolatry and all abominations. So *Cranmer* being married to many hundred Churches, was at the last driven to subscribe to all abominations of Popery. For well may we compare the many hundred wives and concubines of *Solomon* unto the multitude of Churches subject unto an Archbishop. And rightly no doubt it is spoken by one of the blessed Martyrs in our booke of Actes & Monumets, that it is as lawfull for a lay man to haue two wiues at once: as for a prei^r to haue two benefices. And *Cranmer* being the elect child of God, with *Solomon* at the last detested the foulness of his owne fall. First he fired his owne hand for subscribing to all the abominations of Antichrist; and so entred through the fire of torments, into euerlasting ioye with Christ.

pag 929. ed. 1570.

Iewel.

The like may be sayd of *Iewel* Bishop of *Salisbury*, who although he did beare much with the iniquitie of the

Iuel sermon
2 pr. before
the Queene

de apol. part
2 pag 309

time: therefore not respecting the course of his life, but the advised sinceritie of his writing, let us heare from what, what he saith concerning the poynts of reformation now desired. First it is worthy to be noted which he saith in his sermon upon *Aggeus* the Prophet; *For as much as it cannot be doubted among Christian men (saith M. Iewell) that Christ and his Apostles appoynted the Church in their time in such sort, as no better could be devised, let us compare the Church of latter time to the originall; as we use in tryng of measures, where in triall whether is true or false ye haue ever more recourse to the stander: for if there be any fault, whatsoever it be the stander will bewraie it.* Ye see by *M. Iewell* that the Church was so appoynted and ordered in the time of Christ and his Apostles, that it is unposible to devise any better order to be used in the Church at this day. Therefore we ought to reduce all the orders of our Church unto that original and to mend whatsoever is a misse with that stander to cut of all that is more, and to restore agayne all that lacketh. Yea in his Apologie, he citeth this saying of an old writer, *Si nonnulli ex predecessibus &c.* If certayne of our predecessors and auncestors, did certaine things which for that time when they were first used might be without blame, and afterward they are turned into error and superstition, they ought to be of them that come after utterly destroyed and put away. By which rule *M. Iewell* heere condemneth both the Superioritie of some Churches and Bishops aboue others, and also the crosse in baptisme, the surplice at the Communion, the ring in mariage, the Mathematicall cap with foure angles deviding the world in foure partes, and all the rest of our corrupt and unprofitable ordinances in the Church. Seeing all these, (though they had been sometime reasonable as indeed they were never, yet now) being so abused as they

they haue been and are, they ought utterly to be destroyed & put away. For I thinke there scarce liveth amongst us so ignorant a sort, but knoweth that with whatsoever good intent they were first brought in, yet afterward they were turned and used to wicked and abominable tyranny and superstition. But let us see what he saith in some poyntes more, which ought to be reformed in our Churches. *The old canons of the Apostles* (saith he) *commended that Bishop to be removed from his office, which will both supply the place of a civill Magistrate, and also of an Ecclesiasticall person.* Howsoever the Papists haue counterfeited those Canons, yet this parte of them is commended unto us by the Bishop of *Sarisbury* as good and right; which if it be so, what will becom of all our Bishops who all exercise civill offices, as Iustices of peace, High Commissioners, Lords of the Parliament, &c. And in his Apologie part the 2 cap. 3. *Disp. 117* of Metropolitans or Primates, he saith. *But M. Harding affirmeth that Primats had authoritie over other inferior Bishops: I grant* (saith M. Jewel) *they had so, howbeit they had it by agreement and custom, but neither by Christ, nor Peter, nor Paul, nor by any right of Gods word.* Now if they haue this authoritie neither by Christ nor his Apostles, nor by any right of Gods word, eyther by just collection or by expresse mention; then what good use can there be of them in the Church of Christ, being but a meere invention of mans brayne without any manner of right by Gods word. Also in his sermon upon *Aggeus* the Prophet he saith. *They disagree from the originall of Gods word: but they use commonly to say the Church was then in her minoritie and infancie, afterward she was better informed: so when Christ and his Apostles and the Doctors please them, they shall rule the matter, they shall be holy Doctors and ho'y Fathers: if not, they shall not be patterns*

Serm: upon
Agge: 1.2

to follow, but children and infants. And in another place he saith. *They use them as the marchants use his counters, sometime they stand for an hundred pounds, sometime for a penie.* This is the objection which unto this day, is commonly made against the reformation which many good men desire to be made according to the original of the primitiue Churches: which objection you see heere with what derision *M. Iuell* rejecteth it, as though therby they counted Christ and his Apostles as children and babes: without wit and judgment to know what was fit for the Church of God and to be used in all ages. And yet saith he, when they list they shall be counted holy Fathers & holy Doctors. And against our double fleeced men thus he speaketh; *O that Aggeus the Prophet were now a liue and saw the rearing up of Gods Temple here in England, what think yee he would say? You build your owne houses & leaue the house of God forsaken, nay he would say, you build your owne Mansions, & pull down the house of God. The Masters of the worke build benefice upon benefice, and Deanerie upon Deanerie, as though Rome were yet England.* And against the Nonresidents and pluralitie men thus he crieth out. *These Nonresidents and pluralitie men teach not, they know not, nor care for the people of their charg, they haue brought confusion and shame into the house of God.* If it be true which this excellent Jewel of England saith, that Nonresidents & plurality men are they that bring shame and confusion in to the house of God: with what face can any Christian man maintayne them & not rather inveigh against them? But let all the pretious Jewels in the world crie out upon them, yet the bellie hath no cares; Of these bellicfleecers it is written, *Whose God is their bellie, and glorie to their shame.* For with shame enough, they haue brought (as *M. Iuell* saith) shame and confusion into the house of God. And where

ib. postea.

Serm. in Ios.

where the Papist *Harding* maintayneth that an Ecclesiastical person may use a civill office without care, and so neither deceaue himselfe and those that heare him. *M. Ie. de apol. pag well setteth downe upon the Margent. Fond and childish. 522.*

As though a Bishop may haue the temporall sword, and execut a temporall office without worlaly cares. And yet agayne to the same purpose afterward he saith. Christ himselfe saith to the Pope and to all other Priests and Bishops, The Kings of Nations rule over them: and they that are great exercise authoritie over the people. But it shall not be so among you. S. Cyprian saith (as he is alced by Gratian) Christ by severall duties and distinct honors, hath set a difference between the offices of both powers. And straightway to the same effect he alleageth Bernard. It is playne that temporall dominion is forbidden the Apostles. Now therefore darest thou (the Pope) usurpe either the Apostleship being a Prince, or the prichood being the successor of the Apostles? Doubtlesse from the one of them thou art forbidden. If thou wilt indifferently haue both, thou shalt loose both. Otherwise thinke not thou canst be accepted from the number of them, of whom the Lord complayneth; They haue made themselues Kings but not by me. I wot not how M. Iewell joining himselfe with Cyprian and Bernard, could more plainly condemne civill offices in Ecclesiasticall persons. And it is worthy to be noted, how M. Iewel applyeth these wordes of Christ to be spoken onely of Pope, Bishops, and Priests. And wher M. Harding calleth the Pope the Prince of Pastors, M. Iewel answereth him in this sort. He might haue remembred, that the right of this name belongeth unto Christ S. Peter saith. That whē Christ the Prince of Pastors shall appeare ye may receaue the uncorruptible crowne. Now to infeasse the Pope with Christs peculier titles, a mun might think it were great blasphemy. Certainly S. Cyprian saith, None

pag 623.

de apol. pag

112:

1. Peter 4

of us appoynteth himselfe Bishop of Bishops. Much less a prince of Pastors. Now let the reader heere marke well, that if it be blasphemie to attribute unto the Pope or any mortall man, the name of Archpastor or Prince of Pastors, becauf the magnificence and height of that name is peculier and proper to Christ alone. The Apostle *Peter* attributing that name to him only, where he saith: *And when the cheife Shepheard (or Archshepheard shall appeare, ye shall receaue an incorruptible crowne of glory:* Let the reader I say judge & consider whether this name Archbishop, or Prince of Bishops, be not as blasphemous as *Archpastor*, being indeed no lesse peculiar to Christ then Archpastor is, for he is called the sheapheard or Pastor and Bishop of our soules: and is no doubt aboute all other Bishops, yea the onely Archbishop and Prince of Bishops, as he is the onely Archpastor and prince of Pastors. Therefore if the Popes or Archbishops had any feare of God or of Christ before their eyes: they would feare and tremble, with the horror of their hearts, when they heere the name of Archpastor or Archbishop attributed unto them. And as to the Popish raggs and apparell when *Harding* had made the best defence that he was able for them, and many other Popish Ceremonies, *M. Jewel* answereth him thus. *Verely M. Harding we hate not any of all these things For we know they are the creatures of God. But you haue so misused th. m or rather so defiled and berayed them with your superstitions, and so haue with the same mocked and deceaved Gods people, that we can no longer continue them without great conscience.* And where Popish *Harding* jesteth at them which weare no square cappes, but som round cappes, some hatts, som button cappes, som side gownes, some turkey gownes, some frocks &c. *M. Jewell* maketh their defence. *The godly learned men at whose persons it plea-*
seth

Archipoinē
 1 Peter 4.
 Archiepisco
 pos.

1 Pet. 2. 25.

de apol. pag
 20.

seth you so rudeley to scoffe, that refuse either to go in your apparell, or otherwise to shew themselves like unto you, haue age sufficient, and can answer for themselves. Where first note that he calleth them godly learned men. Secondly, that he saith, to *M. Harding*, they refuse to weare your apparell, that is such apparell that *M. Harding* and the rest of his companions the Idolatrous Papists use to weare. And further he answereth for them with these wordes. They say not therefore that their apparell is either holie or unholy. But they may truly say the same apparell of your part hath been fouly abused to filthy purposes. They may iustly say they would not gladly in any appearence shew themselves, like unto them, that haue so untruely and so long deceaved the world: And heerin they are not without sondry authorities and examples of the godly Fathers. *S. Augustine* saith, his Mother left bringing of wine and cakes to the Church, not that it was ungodly or unlawfull of it selfe so to do: but onely for that she was warned, it was a resemblance of the heathens. *Gabriell Biell* saith, the Church of Rome thought it good to use common leavened bread at the ministration of the holymysteries, least in using unleavened bread they should be thought to follow *Ebion* the heretique. *Tertullian* reasoneth vehemently that a christian man ought not to go with a lawrell garland upon his head, an that for non other causes, but onely for that the Heathen used so to goe. Whereupon *Beatus Rhenanus* giveth this note; *Non solum ab his temperandum fuit, &c.* It was meete for them to refrayne not onely from such thinges as haue a manifest shew of wickednes, but also from such thinges as might be called indifferent, that is to say, neither good nor ill: partly least any of the weaker christians should be offended, partly also least the Heathens should be encouraged in their errors. Thinking that thing (for that the christians themselves do it) to be the better. And *S. Basill* saith. Let needles and superfluous thinges be

de apol. pag
346:

put to silence in the Church of God. To be short Origen saith, *Querendum est &c*: We must examine what is meant by this that followeth. Leave her no manner of remnant: the meaning is this, Abolish not certaine of the superstitions of the Caldees, reserving certaine: Therefore he commandeth that nothing be left in her, be it never so litle. May it therefore please you to understand that at the beginning there appeared no such distinction or difference of apparell in the Ministry. Ualafredus Abbas saith *Veteres cōmuni indumēto vrentes celebrabāt missas*. The old Fathers said mass (that is to say ministred the holy cōmuniō) having on theirowne cōmon apparell. S. Augustin in his rules to his Clearks or Mōks writeth thus. *Ne sit notabilis habitus vester*. Let not your apparell be notable. S. Ierom describing the order of the Church at Bethlē, saith thus: *In veste nulla discretio &c*. In apparell there is no difference, there is no wondring. Howsoever a man list for to go; it is neither slandered nor praysed. And Pope Coelestinus the first saith. *Discernendi sumus a plebe &c*: We must be knowne from the laye people by our doctrine, not by our coate, by our conversation not by our apparell: by the puerne of our mind, not by the attire of our bodie. For if we once begin to devise novelties, we shall tread our Fathers orders under foote & make roome for superstition. The minds of the ignorant ought to be taught, and not to be mocked. Neither may we goe about to dashell their eyes: but rather power wholesome doctrine into their heartes. These places cited by M. Iewel I haue heere set downe that the unlearned reader which yet loveth the sinceritie of the Gospell may be the better armed against them which affirme that all thinges which are in their owne nature indifferent may be used in the Church and service of God: yea though they haue been heretofore & yet are in other places never so superstitiously and Idolatriously abused. Of which opinion the heretickes were
that

that Augustine in his booke *Ad quod vult Deum* speaketh of: Which ioyned cheefe with bread in the ministration of the Supper, and were called Artotyritæ, which they thought to be a thing indifferent, and therefore lawfull to be done. And to say the troth no man can deny it, but to eate cheefe is a thing indifferent, but in that place and at that time by the Minister to be delivered unto the communicants with the bread of the Lord, it was a thing abominable and utterly unlawfull to be donne, and therefore even in that poynt they were worthy to be cōdemned for heritickes though they had held no other poynt of heresie but that. And what lesse can be said of other Ceremonies and their defenders. But of *M: Jewels* words I wish specially to obserue these. *They may iustly say they would not gladly in any appearance shew them selues like unto them that haue so untruely & so long deceaved the world. And heerein they are not without sundrie authorities, and examples of the godly Fathers.* And marke this word *they may iustly say it.* For if they may justly say, they would not weare them, then are they uniuistly imposed upon them. Agayne *M: Jewell* saith. *Neither durst Moses, or his workmen, to adde or to minish or to alter any one thing of their devise, or to doe any thing more or lesse otherwise then God had appoynted &c.* Heere marke good christian reader (saith he) *in every of these examples God hath bridled our devotion & hath taught us to worship him, not in such sorte as may seeme good in our eyes, but onely as he hath commanded us.*

Yet such is the unbridled pride of mans deuotion that let God say what he will, he shall not be served onely as God commandeth, but at the least with some Ceremoniall suprerogations of mans meere invention: being worse then Horses or Mules, whose stiffe neckes are pulled in with bitte and bridle, that weake and wreached man hath

August. ad
quod vult
deū cap 28.

Reply

pag 417 ed.
1565.

Answer to

Hard. pag. 4

Mat. 10. 25.

made: And man in his devotion will not be bridled, with the bridle which God himselfe hath made, and put into his mouth. But to conclude (saith he) to M. Harding. *If these matters be great, they are the more worthy to be considered: if they be small, there is the lesse hurt in leaving of them, and the more wilfulnes in defending of them; for verily the whole world is wearie of them.* But M. Jewell in his sermon before Q. Elizabeth saith. *Even now that it hath pleased God to restore his Gospell, they that are of the contrary part crie out, these men be rebels; they would haue no Magistrate, they would haue althinges in common.* And in the Apology of England which M. Jewell defendeth, it is thus written: *But this was ever an old and solemne propertie with them, and their Forefathers: if any did complayne of their errours and faults, and desired to haue true religion restored, straightway to condene such for heritickes, as men new fangled, and factious. Christ for non other cause was called a Samaritane, but onely for that he was thought to haue fallen to a certayne new religion, and to be author of a new sect.* So now, even as in M. Jewells time, they that be on the contrary side and against the sinceritie of the Gospell, call those which find fault with the foule abuses of bald Ceremonies, and abominations of Nonresidences, Pluralities, and horrible abuse of excommunication &c: Puritans, Disciplinarians and such like opprobrious nicknames; yea even rebels & factious persons. But seeing the Lord Iesus himselfe escaped not such reproches, how can his servants be greeved to beare the same with him. *It is inough for the Disciple to be as his Master (is) and the servant as his Lord. If they haue called the Master of the house Belzebub, how much more them of his household.* Yet these whom they call Puritanes, are somewhat beholding unto them, that they giue them a clenlier name then Belzebub: for they liken them by that name unto the old

old heritickes called *Cathari*. *Augustine* saith, the *Cathari* August, de
 were those heritickes which doe call themselves cleane & hærel, ca: 38
 with out corruption of sinne. Secondly they did not ad-
 mit or allow any second Mariage. Thirdly they denyed
 repentance to thē that had sinned after Baptisme. Fourth
 lie, they followed *Donatus*, and therefore were called *Dō-*
natists. Now I appeale to the consciences of all them that
 scorne others by that name, whether ever they heard any
 of them desired so to be called: or else to deny lawfullnes
 of second Mariage, or repentance to a sinner, or to fol-
 low the *Donatists* in their heresie. But if they will needes
 condemne all them which commend and desire puritie
 in life and religion, then let them call the Apostle *James* al- James 1, 27
 so a Puritane; which commendeth *pure and undefiled reli-*
gion, and such as keepe themselves unspotted of the world. And
 the Apostle *Paul* also which in so many places commaun-
 deth and commendeth *puritie* and *purenes*. And thus I will
 conclude with one saying more out of *M. Iewells Apologie*.
When Esdras (saith he) *went about to repaire the ruines of the*
Temple of &c: *And when he purposed to restore the Sacrifices of*
God, he sent not to Rome &c. *He thought it inough for him to set*
before his eyes, & to follow the patterne of the old Temple, which
Solomon at the begining builded according as God had appoynt-
ed him: and also, those old customes and Ceremonies, which God
himselfe had written out by speciall wordes for Moses. And
 straight after it is there said; *Likewise all the good and commē-*
dable Princes mentioned of in the Scriptures, were praysed speci-
ally by these words, that they had walked in the wayes of their Fa-
ther David. That is, because they had returned to the first origi-
 nall foundation, and had restored the religion even to the perfecti-
 on, wherein David left it. Which wordes seeme to be taken
 out of the historie of King *Iehosaphat*; where it is thus writ

1 Tim: 1:5,
 & 4, 12, 22.
 & 2 Tim. 2.
 22: Phil. 4
 8: Tit. 2: 8.
 Def. Apol:
 cap. 17, div:
 12, pa. 706,

2 Chro. 17
3:4,5

ten of him. *And the Lord was with Iehosaphat, because he walked in the first wayes of his Father David &c. and not after the trade of Israell.* And it followeth. *Therefore the Lord stablished his kingdom in his hand, and all Iuda brought presents unto Iehosaphat, so that he had of riches and honor in a boundance.* Where this word *therefore*, is a word of speciall note; for many wicked Kings & Princes haue given them of God riches and honor even abundance: but when it is given them of God (*therefore*) because they walked in the first wayes of their Father David: that is, because they had returned to the first, and originall foundation, and restored the religion even to that perfection wherein *David* & not *Solomon*, yea *Christ* the Sonne of David left it; Then are they truely blessed of God. Otherwise, as it is written; *Their table shalbe made a snare, and their prosperitie their ruine.*

M. Leaver

We will heerunto ad that excellent mans testimonie, *M. Thomas Leaver. M. Bullinger* speaking of the banished christians in *Queene Maries* time which were come to *Tigurie*, commendeth by name *M. Leaver* in these wordes. *There came unto us English students both godly and learned: they be receaved of our Magistrate, ten of them dwell together, the rest remayne heere and there with good men. Amongst the other M. Thomas Leaver is deare unto me and familiar.* Now *M. Leaver* preaching before King *Edward*, speaking of *Non residents* saith unto them. *Now my Lords both of the laitie, and of the Cleargie, in the name of God I advertise you, to take heede. For when the Lord of all Lords shall see his flocke scattered spilt and lost, if he follow the tracke of bloud, it will leade him even straight way unto this Court, and unto your houses, whereas those great theenes which murther spoyle & destroy the flocks of Christ be receaved, kept, and maintayned. For you mainteyne your Chaplines to take pluralities, and your servants mo offices then they*

Bul. epist: to
Hoper

T: Leaver
bef. K: Edw:

can, or will discharge; sic for sinne and shame. And for further confirmation therof he saith. For if their duetie be undone, then can no man excuse them; if it be done, then it is by other and not by them: and then why doe they liue of other mens labours? He that preacheth the Gospell, should liue of the Gospell, as God hath ordayned. Qui mollibus vestiuntur in domibus Regū. As for those which goe gaye in Kings houses, and either mousell the labouring Oxe, or else spoyle the poore Parish in the Country, be of the Devils ordinance. This mouselling of the Oxe that treadeth out the corne, which is the taking away of the livings from the poore Ministers in the countrie, and the poore people in the Parishes, who pay their tithes to Nonrelidentes, you heare that it cometh not of God but of the devills ordinance. From which we beseech all-mightie God to moue his Majesties heart that he may shortly deliver us. And speaking of putting unpreaching Prelats out of their place; Yea say they, and it were great pitie; seeing they haue payed the first frutes unto the Kings Maiestie, and no small reward unto other men. And perchance bought their offices deere; Now to put them out of these livings with the losse of all those charges which they haue bestowed in rewardes, or other wayes to gett such livings, were great extremitie. But wo, wo, (saith M: Leaver) unto you hypocrites, that stumble at a straw and leape over a blocke: that straine at a gnat, and swallow up a Camell &c. And well may it be said, they stumble at a straw and leape over a blocke, or they straine at a gnat, and swallow up a Cammell; which for pittie suffer unpreaching Ministers to continue in places: for is their any comparison between the losse of a dumbe dogges living, and the losse and great damage of many hundred soules? But M. Leaver goeth forth bouldly threatening both those spirituall and temporall Lords, and

saith. God will pull you downe, rather then maintayne, or suffer you in so high authoritie, to use such uncharitable, ungodly, and cruell pittie. Which heauie wrath of God, even according to *M. Leavers* threatning very shortly after fell upon the all; a wofull tragedie, and worthy to be remembred. To conclude, *M. Leaver* escaping from the tragicall furie of *Queene Maryes* time, in his letter to *M. Bradford* being prisoner in the Tower, speaking of the excellent reformed Churches where he was then conversant, writteth thus. *I haue seene the places, noted the doctrine and Discipline, and talked with the learned men of Argentine, Basill, Zurich, Berne, Lausanna, and Geneva; and I haue seene the experience in all those places of sincere doctrine, godly order, and great learning. Happie are the Churches that are so well reformed, and worthy to be so highly commended.*

Th. Beacon

To *M. Leaver* I will joyne *M. Thomas Beacon*, a man to my selfe very well knowne to be for his vertue, learning, and dilligence in preaching the word of God, most worthy to be honored. Who suffered great persecution in *K. Henrie* the eights time. And agayne in *Queene Maries* time and lived and died at *Caunterburie*, a diligent writer and preacher of the word of God in *Queene Elizabeths* time. In his booke intituled, *The Actes of Christ and of Antichrist*, he saith. *Christ breathed upon his Disciples and gaue them the Holy Ghost, saying, take yee the Holy Ghost, that they being endued with his spirit might bring forth the frutes of the same, and thereby knowen to be his Apostles. But Antichrist doth breath the spirit of Satan into his shauelings and will that they be knowne to be his chaplaines by their long gownes, shaven crownes, horned cappes, staring tippetts &c.* And agayne he saith. *Christ saide that men should know his Disciples by their charitie, if they loved one another, as he had loved them. But Antichrist causeth his*
chaplaines

nomb: 118

nomb: 42

chaplaines to be knowen by their habits & vestures, by their long gownes and shaven crownes, and punnisheth them if they use not their habits. And yet againe he saith; Christ saith the kingdome of God cometh not with waiting for, that is to say, with outward observances and externall ordinances at the appointment of men, Antichrist saith weare this cappe, or that coule, this gray habit or that white habit. Ye see his iudgment, that they are the Chaplines of Antichrist, and not the Ministers of Christ which loue to be distinguished by apparell.

And touching the apparell, M. Fox speaketh most plainly as hath ben in divers places noted before: as also where he saith. *For diversity of apparrell I haue not now to stand particularly vpon euery kind & forme, when, how, & by whoo it was inuented. Yet because I see that false opiniõ of antiquity deceaueth many, in generall to speake of the whole I will recite the words written to Carolous Caluus the french King, by the whole cleargie of Ravenna, about the computation of our Lord 876. Which words shall suffice as a testimonie, both to knowe what wee ought to do, and what was then done in the Church. The words in their Epistle to the King be these, Discernendi &c. that is, We ought to differ from the people and others by doctrine, not by apparell; in conversation, not in vesture; in purenes of mind, not in garment. And touching the surplis by name, speaking of a wicked persecutor one Blumseild, he saith. But a litle before his death he bragged and threatned a good man one Simon Harlstone to put him forth to the officers, because he ware noe surplis, when he said service. Whereby it is pittie that such baits of poperie are lefte to the enemies to take the Christians in. God take them awaie, or else vs from them. For God knoweth they be the cause of much blindness and strife among men.* Edit. 2. pag. 2268. vlt. Ed. pag. 2065.

Fox fol. 6
edit:

But let us see further what M. Beacon saith in other poynts that neede reformation, against the unpreaching

Ministers, Nonresidentes, and Pluralitie men, thus he saith. Christ by his Apostles commaundeth that every Congregation should haue his Pastor or Preacher to feede the Christian flocke with the most wholsome foode of Gods word: so that every spirituall Minister should attend upon his owne Cure. And not to be distract with care of diuers Congregations. Antichrist cannot away with this, that one man should haue but one benefice, therefore he dispenceth with his chaplines for many &c. And further he saith. It is more tollerable and prayse worthy that two or three Pastors should haue the oversight of one Congregation, being large and great in multitude of people (as we reade that in the Cittie of Philippos, there were diuers Bishops and diuers Deacons that did attend upon the flocke of Christ) then one man to haue the charge of many Parishes. How can one man be in diuers places can a man doe that which is denied to Angels? I meane to be in diuers places at once. Or will they commit the charge of them to others, & hire other to satisfie their office? But our Christ saith, a good Shepheard giveth his life for his sheepe, an hired servant and he that is not the Shepheard neither are the sheepe his owne, seeth the Woulfe comming and leaveth the sheepe and flieth, and the Woulfe catcheth and scattereth the sheepe. If Antichrists chaplaines be not able to serue so many Cures (as they are not able indeede) that they place other in their steed: let them resigne, and giue over to their Curats and Ministers those benefices where they serue, and themselves serue not, that they may be the more able to doe their dutie. And to the Lordship of Bishops he saith. Christ appoynted his Apostles to be Ministers and servants of his holy Church. Antichrist ordained his Priests and Prelats to be Lords and Masters over Gods people. And to the Ceremonies devised by men he saith. Antichrist teacheth that although the Ceremonies of the old law be abolished by the comming of Christ, yet that hindereth nothing

Th. Beacon
Acts of Chr.
& Antichr:
nomb. 78:

nomb. 8:

thing but that the Church which is the spouse of Christ may appoint what Ceremony shee will without any offence of her husband Christ. Yet I will set downe briefly the words of one or two more of the blessed Martyrs and lights of the Gospel, and so conclude.

And first that excellent Martyr M. Iohn Lambert, of I. Lambert. the ecclesiasticall degrees, and election of Pastors & Ministers, saith. *There were noe more officers in the Church of God, then Bishops and Deacons, that is to say Ministers: as witnesseth beside Scripture, full apertly Hierome in his Commentaries upon the Epistle of Paule: whereas he saith that those whom we call Priests were all one and none other but Bishops, and the Bishops none other but Priests, men auncient both in age and learning, so neere as could be chose: neither were they instituted and chosen as they be now a dayes with small regard of a Bishop or his officer, onely opposing them if they can construe a collect, but they were chosen not onely of the Bishop, but also with the consent of the people among whom they should haue their living, as sheweth S. Cyprian: and the people (as he saith) ought to haue power to choose Priests that be men of good learning, of good and honest report. But (alacke for pittie) such elections are now banished, and new fashions brought in. Which if we should conferre with the forme of Election shewed of Christ by his Apostle Paul, we should find no small diversitie, but all turned upside downe. And afterwards agayne in the 22. Article he saith, And though many of them which now do Minister in the Church, and are elect by Bishops, otherwise then after the manner of Christs institution and the forme of the Primitive Church, neither doe ne can Preach: yet ought not the multitude of such to be layd for an authoritie against me, or other, that are compelled to shew the truth and right ordinance of the Apostles, that was used afore time in the Primitive Church. God bring it in againe.*

Acts Mon.
pag. 260:
edit. 1570

ibidem pag.
1269.

Amen

And in his answer to the 30. Article agreeing to that which you heard before of *M. Fox*, where he saith. *Every Prelat or beneficed person ought to discharge his Cure without deputie or Vicar.* So saith this noble Martyr of God *Iohn Lambard*. Where you speake of Prelats deputies, I thinke that such are litle behouable to Christ stocke: it were necessarie & right that as the Prelats themselves will haue the Revenues, Tithes, and Oblations of their Benefices, that themselves should labour and teach dilligently the word of God therefore: and not to slippe the labour from one to another, till all be left (pittie it is to see) undone. Such doth *S. Iohn* call fures et latrones, theenes and robbers.

M. Bradf.
Ridh, lett: to
M: Ch,
Lib, Epist:
Mar, pag 69

pag 1780:
edit, 1570

Rem: 1:1:

Now to that excellent Martyr and witnes of Iesus Christ *M. Bradford*, who with the rest confirming his doctrine with the sheeding of his bloud, commended by *D. Ridley* thus. *M. Bradford a man by whom (as I am assuredly informed) God hath and doth worke wonders in setting forth of his word:* And in his letter to *M. Bradford* thus he speaketh to him, *O good brother blessed be God in thee, and blessed be the time that ever I knew thee.* And as he is so highly praysed for the excellent gifts of God in the wonderfull worke of his preaching; so for his continuance and dilligence therein even to the time of his death, it is said in our booke of Martyrs. *For the time he did remaine prisoner in the Counter, he preached twice a day continually, unlesse sicknes hindred him &c.* And further it is there said, *Preaching, reading, and prayer was all his whole life &c.* Whereunto I may very fitlie adjoyne the wordes of *M. Musculus* how to know a true Minister of Christ upon these wordes to the Romanes [put apart to Preach the Gospell of God] *Vis cognoscere verum Christi Ministrum? Vide an sit &c. Wilt thou know (saith Musculus) a true Minister of Christ? Then looke whether he be*
utter-

utterly so seperated from all other busines, that he doth meditate worke, or liue, in none other thinge whatsoeuer, but in preaching and makeing manifest and plaine the Gospell of Christ, and serue therein by all and whatsoeuer strength & power is in him. Now this blessed Bradford (saith our Booke of Martyrs) D. Ridley that worthie Man and glorious Martyr of Christ afterward according to the order that then was in the Church of England, called him to take the degree of a Deacon, which order because it was not without some such abuse, as to the which Bradford would not consent, the Bishop yet perceiueing that he was willing to enter into the Ministry was content to order him without any abuse euen as he desired. &c. Wherin ye see both the precisenes of M. Bradford which would not enter into the Ministry because of the abuse in the book, and the goodnes of the Bishop in leaving out the abuses. But alas such good examples are rarely now to be found, either in Bishops or Ministers. Further in his letters to all Faithfull Professors he saith. *If gods worde had place Bishops could not plaie Chauncellers and idle Prelates as they doe, Preistes should be other waies knowne then by their shauen Crownes and Tippetts.* And in another of his letters he saith. *What can the holy Ghost doe to us aboue this, to marke us with the cognisance of the Lord of hosts? This cognisance standeth not in forked cappes, tippetts, shauen crownes, or such other baggage and Antichristian pelfe; but in suffering for the Lords sake.* Is it not evident that M. Bradford was such a one as men now call a Puritane? Which calleth forked cappes and tippetts not onely baggage, but even also Antichristian pelfe. But he saith in his letters to the Univerfitie of Cambridge. *Wilt thou consider things according to the outward shew? Was not the Synagogue more seemelie and like to be the true Church, then the simple flocke of Christs Disciples? Hath not the Whore of Babilon more costly attire and rich*

Act. & Mo.
pag 178o.
edit. 1570.

lib. Ep. Mar,
pag 441.

Act. & Mon
pag 1178.
edit. 1.

apparell externally to sett forth her selfe, then that homelie Housewife of Christ. And indeed as M. Fox saith in King Edwards time, which was the time of M. Bradford as you heard before; Notwithstanding (saith he) the godly reformation which was then begun, besides other Ceremonies more ambitious then profitable or tending to edification, they did still weare such apparell as the old Papists were wont to weare upon their heades, they had a Mathematicall cappe with foure Angles deviding the whole world into foure parts. I know not whether M. Fox in these words condemneth the square cap with more scorne and dispite, or M. Bradford in calling it *Antichristian pelfe*. Yet what Ceremonies more ambitious then profitable, or lesse tending to edification were used in King Edwards time, then are at this daye retayned in our Churches of England? But let vs goe forward with M. Bradford, and let vs see what he saith to the Lordship of Bishops. Harpsfield that subtile Archdeacon of London comming to M^{ast}. Bradford being in prison and shortly looking for the bitter death of burning, Thus reasoneth with him. Tell me saith Harpsfield were not the Apostles Bishops.

Brad: No; except you will make a new definition of a Bishop, that is, give him no certaine place. Harps: Indeepe the Apostles office was not the Bishops office, for it was vniuersall. But yet Christ instituted Bishops in the Church, as Paul saith. He hath giuen Pastors, Prophets &c. so that I trow it be proved by the scriptures, the succession of Bishops to be an essentiall poynt.

Brad: The ministry of Gods word and ministers, be an essentiall point. But to translate this to the Bishops and their succession, is a plaine subtiltie. And therefore that it may be plaine; I will aske you a question. Tell me, whether that the scriptures know any difference betwene Bishops & Ministers, which ye call priests?

Harpsfield. No.

Brad.

Brad: Well then, goe on forwards, and let vs see what ye shall get now by the succession of Bishops, that is of Ministers: which cannot be understood of such Bishops as Minister not, but Lord it. Wherein every Reader may obserue these things. First that the Apostles were not Bishops for that a Bishop must haue a certaine place, and a flocke to feede wherein he must be resident. And not like an Apostle or Evangelist; to travell from flocke to flocke, & from place to place. Secondly by the scripture there is no difference between a Bishop and a Minister: which is so cleere and manifest, that the very Papist himselfe is driven to cōfesse it. Thirdly, that it being true which the most rankest Papist for shame cannot denie, that by the scripture Bishops & Ministers differ not. Then the glorious succession of the Pope, and all his Diocesans, and Lordbishops, are utterly overthrowne. For as *M. Bradford* saith. What Lordly estate can any Bishop get, when he ought not to differ from the poore and meane estate of a Minister? Fourthly, that they are Papists which will haue a Minister of the Gospell to be called a Priest: for tell me saith *Bradford* whether the scripture know any difference between a Bishop and a Minister which you call a Priest.

Heereunto I will annexe some few sayings out of *M. Bale*. *John Bale*, who being in *Germanie* wrote divers bookes and sent them hither. wherby *England* receaved great light & knowledg, and was of such name & note in *Germanie*, that *Pantilio* that learned *Germaine* in his *Ecclesiasticall Chronicles* setteth him downe among the three speciall Englishmen which together with *Bucer* & *Peter Martyr* preached the Gospell in *England*, during King *Edwards* time. To whom *Queene Elizabeth* in her very young dayes; when she had translated a booke of French into English, sent

sent the same unto *M. Bale*, who causing the same to be Printed, saith unto her in the preface. *I receaved your booke right fruitfull, by you translated &c. I receaved also your golden sentences with no lesse grace then learning, In 4 Noble languages, Latine, Greeke, French, and Italian, most ornatelic, sinelic, and purclie written with your owne hand, &c.* Now heere *M. Bale* nombred by *Pantalic* among the Fathers & lightes of the Gospell, and whose authoritie is also very often cited in the booke of Martyrs; The note upon the new Testamēt on the 13. chapter of the Revelation for the better explication thereof, is referred to *M. Bales Image of both Churches*, upon the same chapter with these wordes. *The wounded head is the Popes supremacie and power, denied in certaine Countries. And the curing thereof is the mainteyning and restoring many of his Ceremonies and other trumperie in the same Countries.* Therefore looke more of this in *Iohn Bales Image of both Churches*, upon this said 13. chapter &c, and som time in the old Bible translated by *Thomas Mathew*. And further let vs heare what in plaine English he writeth touching the greatest poyntes of reformation. In his booke called *the Image of both Churches* upon the Revelation ca. 18. number 24. speaking of the breaden God in the Masse made of fine flower he saith: *Fine flower is such Marchandise of theirs as far exceedeth all other &c. For this ware hath brought them in their plentifull possessions, their Lordships, fat Benefices, and Prebendaries, with innumerable pleasures.* Ye see by *M. Bale* whence their Lordships and great livings came: namely, from the abominable Idoll of the Masse. And in the Preface to his booke called *the Pageant of Popes*. *The godly learned Fathers he compareth them to starres in the right hand of Christ spoken of in the first chapter of the Revelation. The Patriarkes, and Archbishops, he compareth unto starres falling frō*
heaven

*heaven unto the earth; spoken of in the 6 chapter of the Revela-
 tion. And after to conclude (saith he) I haue disposed the whole
 Historie in such sorte, that I haue compared all the Roman Bi-
 shops to the foure horses in the Revelation of S. Iohn. The godlie
 and auncient Fathers to the white horse, The Archbishops and
 Patriarks to the Red. The Popes and Antichrist (from our time
 unto Sylvester the second) to the black &c. Ye see to what Red
 bloudie horse he compareth the Patriarkes & Archbishops,
 and to what starres namely, unto the starres which are fal-
 len from heaven departed as a scroule when it is roulled
 up. And upon the 17 chapter he hath these words. For in
 every region hath this beastlie Antichrist of Rome, his Metropoli-
 tans, and Primates; as are in England, Caunterburie and
 Yorke, &c. For as much as their authoritie is not of God, like as
 the authoritie of Kings, it is said heere [as Kings] or as men coun-
 terfeiting in usurping a governance, not freelie given of God but
 of the Devill. These wordes need no exposition they are
 playne Inough, but most plainelie of all he speaketh upon
 the 13 chapter of the Revelation: unto which chapter the
 note upon it afore said in the new testament, for the bet-
 ter explanation thereof referreth us where he saith. Upon Bale Ima. of
 the beasts head was written the names of blasphemie against the both Chur-
 Lord and his Christ, which are non other then the proud gliste- ches.
 ring titles wherewith they garnish their usurped authoritie to
 make it seeme glorious to the world; having in them conteyned
 the great mysterie of iniquitie. For what other else is Pope, Car-
 nall, Patriarch, Legat, Metropolitane, Primat, Archbishop, Di-
 ocesan, Pothonotharie, Archdeacon, Officiall, Chauncellor, Com-
 missarie, Deane, Prebend, Parson, Vicar, my Lord Abbot, M.
 Doctour, and such like, but very names of Blasphemie? For offices
 they are not appoynted by the holie Ghost, nor yet mentioned in
 the scripture.*

Homilies.

Yet will I hereunto adde one place out of our owne English *Homilies*, appoynted to be read publikely in our Churches at this day. *Our Saviour Christ* (saith our English Homilie against wilfull rebellion) *teaching by his doctrine that his kingdome was not of this world, did by example in fleeing from those that would haue made him King confirme the same: expressly also forbidding his Apostles, and by them the whole Cleargie, of all princelie dominion over people and Nations; and he with his Apostles, likewise namely Peter & Paule did forbid unto all Ecclesiasticall Ministers dominion over the Church of Christ, which words are there referred to these places of scripture. Math. 20. d: 25. Mar. 10. f: 42. Luk. 22. e: 25. Math: 23: a, 8. Luke 9: f: 46. 2 Cor: 1. d: 24. 1 Pet: 5. 1. 2. 3. 4. 5.* Seeing therefore Christ and his Apostles both by their example practise & course of their whole life, and also by their doctrine, and all the cheifest of the auncient Fathers in the Primitiue Church likewise by their doctrine & practise of life. And seeing all the principall lights of the Gospell, which God hath set up from time to time in the deepe darknes of Antichrist, together with all the godlie Martyrs & lights of the Gospell both in other Nations and specially in this our owne Realme of England, do so vehemently set forth the deformitie, and require reformation of those abuses in this treatise mentioned and spoken of, yet in our Churches in England remayning unreformed; Doe my Lords the Bishops trow you, which stand so fircely in defence of those shamefull enormities, against such a cloud and multitude of witnessses, being the most learned holy men and Martyrs; Doe they yet (I say) expect, till the beasts of the feild, the foules of the ayre, and the very stones of the streete should crie for reformation? What, is it possible to thinke, that they themselves doe not see and know; that the

the Pluralitie of benefices, Nonresidencies, the horrible abuse of excommunication and such like are untollerable thinges in a Christian Church: Yet not one of these they list to amend.

I will hereunto joyne the prayer of that excellent learned man *Doctor Fulke* in his Sermon at *Hampton Court*, in *Fulke*. *Queene Elizabeths* time printed & dedicated to the Earle of *Warwike*: in which having proved most learnedly the Pope to be the very Antichrist spoken of by the Apostle, and *Rome* to be undoubtedly the whore of *Babylon* spoken of in the *Revelation*, concludeth his sermon with this prayer, saying. *Let us therefore pray unto Almighty God instantly, that all men in their vocation may seeke the utter overthrow and destruction of Babylon: that Princes and Magistrats may according to the Prophecies of them, hate her with a perfect hatred and utterly abolish whatsoever belongeth to her: that they may reward her as she hath rewarded us, and giue her double punishment according to her workes: and in the cup of affliction that she hath powered forth for us, they may power forth double as much to her. And looke how much she hath glorified her selfe and liued in wantonnes (which was without measure) so much they may bestow upon her of sorrow and torments. That Preachers and Ministers of Gods word may playnlie and without dissimulation or halting, discover her wickednes: and earnestly to vrge whatsoever hath need of perfect reformation: that all subiects may continue in holy obedience, first to God, and then to their Prince, to the advancing of the honor & glorie of God through Iesus Christ, &c.*

And surely all men without exception which wilbe saved by Christ, must in their vocation and degree, not coldly but firely fight against *Antichrist*: And specially now when the first Angell hath powred out his Viall up- *Rev. 16. 10* on the throne of the beast, so that *his kingdom waxeth darke.*

Even now all men ought to seeke the overthrow, and the utter destruction of *Babylon*, and not to be werieed with the tediousnes of time: nor to giue over for the pleasures & worldly profitts of this life. And not to say, as the wicked did in the dayes of the Prophet *Malachi*. *What profit is it that we haue kept his commandement, and that we walked hum-*
Mal. 3: 14, 15, 16, 17. *blie before the Lord of hosts? Therefore we count the proud blessed even they that worke wickednes are set up, and they that tempt God; yea, they are delivered. Then spake they that feared the Lord (saith the Prophet) every one to his neighbour, and the Lord hearkened, and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought up- on his name: And they shalbe to me saith the Lord of hostes, in that day that I shall doe this, for a flocke; and I will spare them as a man spareth his owne sonne that serveth him.* This is ever the condition of those that forsake God, they repent of any good beginning if they see no worldly profit, but rather troubles to come thereof. And speciallie if they see wicked-men preferred & com to promotion, they repine of the continuance in the serving of God, seeing there is neither profit nor promotion that way to be gotten. But every one that feareth God (saith the prophet) though he be never so privat a person, yet speaketh even the truth boldlie to his neighbour. And the Lord hearkeneth and heareth him, and their wordes are written up in a booke (Gods remembrance) and they shall enjoye the sweete heavenly promise, for although they be but weake and sinfull men; yet will the Lord spare them as a Father spareth his sonne that serveth him. Neither ought the Preachers in their place to be silent, nor to count it a wearines to serue the Lord in his temple, like the Priests in the dayes of *Malachi*, or to make light of it; nor to offer vp that
 which

which is torne and lame, and sicke, or any of the whore of *Mal. 1. 13.*
Babilons dregges, but plainely without dissimulation or
 halting and earnestlie to urge whatsoever hath neede of
 perfect reformation, untill all corruptions and abuses in
 the Churches of England be restored againe into the
 first puritie; and never cease to call upon God with teares
 and sorrow of heart, and upon the Prince with humble
 sute of speaking, writing, and preaching, untill he abolish
 whatsoever doth belong to that whore of *Babilon*.

But it is said in the Revelation that after the seaventh
 Angell had powered out his Viall, and the horrible earth- *Rev. 16. 19.*
 quake was come upon the earth, the great Citie was devi-
 ded into three partes. This great Citie can be taken for
 none other, but for the territorie & dominion of all Na-
 tions, Kingdomes, and People bearing the names, of Chri-
 stians, and subjectes to the great Antichrist of *Rome*; upon
 whose throne the first Angell hath powered out his Viall
 of the wrath of God, wherby the glorie of his kingdom
 waxed darke. And through the voyces, lightnings, thun-
 drings, and horrible earthquakes that came by the pow-
 ring out of the seaventh Angells Viall, That whole great
 Citie under the Papacie, and the whores government is
 devided into three parts: The first parte are they that doe
 professe the Gospell, and utterly renounce the Pope, and
 all the appurtenances of his Church of *Rome*; which S.
 Iohn calleth *the great Whore of Babilon*, which hath ful-
 lie forsaken Christ & married her selfe to Antichrist. This
 first parte is so divided from the whore & hateth her with
 such a perfect hatred, that they cannot abide to kisse or
 any part of her, neither finger, hand, nor foote: much lesse
 her filthy parts, which are not to be named, according to
 that which is written. *I will take away the names of Balaam* *Hos. 2. 17.*

out of her mouth, and they shalbe no more remembred by their names; yea they hate and detest the very reliques of Baall, knowing assuredly that God would haue them all cut off. As it was Prophefied by Zephaniah even in the time of the good King Iosiah, saying; *I will also stretch out mine hand upon Iudah, and upon all the inhabitants of Ierusalem, and I will cut of the remnant of Baall from this place, and the names of the Chemarims with the Priests.* Following the cōmandement of God by Isaiab the Prophet, which saith: *depart, depart ye, goe out from thence, & touch noe vncleane thing, goe out of the midst of her; be ye cleane that beare the vessells of the Lord.* Yea they forget not that which the Prophet saith, *And ye shall pollute the couering of the Images of siluer; and the rich ornament of the Images of gold, and cast them away as a menstruous cloth, and then shalt say vnto it, get thee hence.* That is, thou shalt abhorre them as things most vile and stinking, & not only the Idolls, and Images themselues, bnt even the coverings also, & the ornaments of them. Such as the whore of Babilon vseth at this daie: as the rich Copes of cloth of gold, and siluer, Velvet, Satten, and other filkes, Surplices, Geometricall and Mathematicall Cappes with foure angles deviding the world into foure parts. For although the Idolls themselues be the very abominations; yet the coverings, and the ornaments of them, be also accessarie to Idolatrie. Now if the principall be hanged, by no right or reason should the accessary escape. If Baall be put away, the Lord would haue the remnants of Baall also to be cut off. The second part into which that great Citie is divided, are the Papists themselues which imbrace that great whore their Mother of Rome withall her most filthy parts, drinking continuallie of the Cacolike cup filled with the filthines of her fornication; so that no good meate will
downe

Isai 25.

chap 30. 22

downe with them, without sipping of the Cacolike cup. The Third part are the lukewarme *Laodicians*, which thinke themselues very prudent, and modest men, in bearing with the Popish and Antichristian reliques. So that whatsoever is allowed or tolerated by the Superiour powers, should neither be Preached against by publike preaching, nor spoken against by any private person. But that blind ceremonies may alwayes be suffered in the Church as things indifferent; and the open wickednes of unpublishing Ministers, Nonresidences, Pluralities, the wrong Excommunication, the wrong calling and ordaining of Ministers, the pompous estat of Bishops, and such like, may be tollerated, or perhaps at long leysure, or a litle before doomes day may be reformed. But well saith M. Iuell, *a meane way is no way; accursed be that modestie, that drowneth or hideth the truth of God*. And as Chrysostom saith. *Veritatem negat, qui eam non libere predicat. He is a renouncer of the truth, that dare not freely say the truth*.

Ans^w, to H.
pref,

And to these indifferent men, who hould any thing which of his owne nature is indifferent, though it haue bin never so abominably and superstitiously vied, that yet it may well be retayned and continued in the Church, if the Bishop or Magistrate doe appoint it; These indifferent men I will answer not with myne owne, but with the words of M. Calvin, whose excellent learning and sincere iudgment, if they be not past all shame they cannot denie. *Above all things* (saith M. Calvin) *forasmuch as we haue such a cursed inclination of nature, that idolatrie is as it were rooted in us, so as everie of us is able to keepe a schoole of it, and to be Doctors of it without any further teaching; therefore doth it stand us in hand to shun all furtherances thereof*. Now then whereas some now a daies will needs row betweene two streames, and beare

folke in hande that men may beare with the time, granting that men may well cut of the thinges that are utterly intollerable and manifestly against God, but yet (avouching) that the thinges may well be borne with which are either Indifferēt, or not utterly evill. I say that they which speake after that fashion, doe shew full well that they haue no right meaning in them, nor any desire that ther should be any reformation as were meete to be had. And not withstanding, the world is full of such disguisers, which would faine haue a particoulored fashion of serving God and a religion that were neither fish nor flesh. (as men say) but halfe of one sute and halfe of a nother. Heere I would aske these indifferent men and particoulored disguisers of religion, whether Images are not thinges indifferent. I trust they will not denie but the Image and superscription of Ceasar, may be giuen to Ceasar, and yet I trow they will not say that it is lawfull for Ceasar to set vp Images publikly in the Churches. Let Let them heare what our Engliw *Homilie* faith, which all the Lordbishops doe mayntaine to be not onely true and good doctrine, but also publikly to be read in the Church. We should not haue (faith our *Homilie*) *Images in the Temple, though they were of themselues thinges indifferent.* And yet againe, our *Homilie* faith expresly; though they be thinges indifferent to be used in civill matters, yet are they wicked & abominable to be used in the Church. The wordes of our *Homily* are these. *Our Images in Churches, haue been, be, and ever wilbe none other but abominable idols, and be therefore not thinges indifferent, (he meaneth) in religious use.* And where the common cloke is for Images, like as for all the rest of superstitious Ceremonies, that the people by doctrine are taught not to use them superstitiously, and therefore they may safely be used in the Church; Against this pild cloake our *Homilie* thus concludeth. *To conclude (faith*
our

Hom. part. 1
 against per.
 of Idol.

part. 3.

our Homilie) it is evident by all stories and writings, and experience in times past, that neither Preaching nor writing, neither consent of the learned, nor authoritie of the godly, nor the decrees of Counsell, neither the lawes of Princces, nor extreeme punishments of the offenders in that behalfe, nor any other remedie or meanes can helpe against idolatrie, if Images be suffered publickely. And this conclusion of Images may be by the selfe same reason made as well also of the signe of the Crosse, the surplice, and other Ceremonies which serue for religious signification, and haue ben with further Idolatrie and superstition used by our forefathers, & yet are still so used by our papiſtes that remaine in England, and by all other the Popish kingdome of Europe. But in the same Homily it is rightlie said of Images. *Take them cleane away and then is all the danger gone: for none worshipping that which is not;* and the very same may be justly said of all the rest.

As for that intreprétation of the great Citie wherein Antichrist hath so long raigned, and yet boasteth to be the head thereof, if any doe mislike it; let him know that this is not myne interpretation onely, but of many that are of singular learning and sincere iudgment.

As namely Doctor Fulke whose wordes are these in his Commentarie upon this place of the Revelation. *They which in times past with one consent haue worshipped the beast, are now divided into three sects. For some of them doe from their very hearts abhorre and detest his tyranie, others doe remaine in the same slauerie still, and the third kind of men doe sticke to neither part; But haue fallen either to Epicurisme or Atheisme.* Unto D. Fulke I will heere adde also the breife note upon the margent in our Bible of the Geneva translation, where you shall find this annotation upon the margent. cap. 16. 19. *Meaning the whole number of them that shall call themselves*

Fulk Com.
in Rev. 16:
19.

Christians; Whereof some are indeede, some are Papists and under pretence of Christ serue Antichrist, And some are Newters which are neither on the one side nor on the other. I wish therefore that those Newters would often reade, and remember the dreadfull threatning of him that saith. I know thy workes, that thou art neither cold nor hot. And yet mercifully concludeth saying; be Zealous therefore, and amend. O that we could attaine to the excellent zeale of the Prophet David, which saith, My Zeale hath even consumed me, because myne enimyes haue forgotten thy word. For Christ hath not given himself for us that we should serue him against Antichrist coldlie, but fervently; who (as the Apostle saith) gaue himselfe for us that he might redeeme us from all iniquitie, and purge us (to be) a peculiar people unto himselfe, Zealous of good works.

Rev. 3. 15.

Psal. 119.
139.

Tit. 2. 14.

Finally, there remaineth yet one objection against all that hath been spoken, namely, that the Kings Majestic being as we all acknowledge a most gracious, wise, learned, and excellent Prince is perswaded that the government and State of the Church wherein it was left in Q. Elizabethes time (whose prosperous reigne of many yeares is yet in the memorie of us all) is fittest to remaine & continue in this Realme of England. But I would aske, who hath perswaded the King so, but the Lordbishops whose great livings & pompous estate they are so loath to leaue. To whom I will but deliver the wordes of M. Calvine that excellent Father and worthy ornament of Geneva and of the whole Church of Christ, which he writeth to the Bishop of London and to the rest of the Bishops in England in Queene Elizabethes time. *Ecclesias totius regni nondum ita compositas esse ut optarent boni omnes, etc?* That the Churches of the whole Kingdome of England are not yet brought into so good order

order as all good men doe wish and desire and at the first had good hope it would haue ben done, that I assure you doth exceedingly grieue mee, but to the over coming of all impediments is is needfull to haue an vnvariable indeauour. But now it is convenient and a matter of very necessity, that the Queene should know and vnderstand that you doe willinglie remitt and from your selues vtterlie reiect whatsoeuer saureth of earthly Lordship, that vnto the excercisinge of your spirituall function ye may stedfastly keepe a lawfull authoritie and such as is giuen you of God. Now therefore if my Lords the Bishopes according to M. Calvins advise would ioyne to gether and first crie vnto God for the salvation of their soules, and then on their knees to desire his Maiestie to pardon their former offence, and humbly to request him to take from them their great lyuings and pompous estate and vnlawfull superioritie over the Churches and make them like their fellow ministers; His Maiestie would surely say; now it is evident to all me and out of all doubt, that you seeke Gods glory and not your owne. Now it is most plaine that you desire to feed the flocke of God which dependeth vpon you, caring for it not by constraint but willingly, not for filthy lucre, but of a readie mind, not as though ye were Lords over Gods heritage but that ye may be ensamples to the flocke. And when the chiefe sheepeard shall appeare, ye shall receaue an vncorruptable crowne of glory. Then would his Maiesty say to every one of them, that which the noble Emperour Valentinian said to Ambrose. *Maacte igitur virtute esto, age quod tui muneris est, cura vt res Christiana consistat incolumis, vt vetreis religionis disciplina incorrupta perseueret.* Therefore be of an invincible courage, doe that which belongeth to thy function, take care that the affayers of Christ doe stand safe and sound, and that the discipline of the old ancient religion doe

1 Peter.
2.3.4.

persevere without corruption. For true doctrine without true discipline and gouernement, is like good corne sowed among the thornes that choke it. Now if the Lord bishops sometime preach (which is but feldome) yet being Lords ouer Gods heritage rather then ensamples to the flocke, what profite cometh thereof eyther to them selues or to their hearers? Therefore even the Apostle himselfe sayth. I therefore soe runne, not as vncertainly: so fight I, not as one that beateth the ayer. But I beate doune my body, & bringe it into subiection least by any meanes after I haue preached to other, I my selfe should be reproued. For a right good preacher leading a lewd life, is like the Angell of Sardis who hauing a name that he lived yet was he dead himselfe; aud carried his flocke into the same destruction. Or like the Angell of Laodicia, who beinge rich in worldly wealth, yet was he indeed poore, miserable, blind, and naked. And verily our owne English Homilie saith. *The true Church is built vpon the foundation of the Apostle and Prophets; & it hath allwayes three notes or marks vpon which whereby it is knowne. Pure and sound doctrine, the sacramentes ministred accordng to Christs holy insititution, and the right vse of ecclesiasticall discipline.* Here marke that my Lords the Bishops doe say even in the Church Homily, that the true Church builded vpon the foundation of the Apostles, & Prophets, hath allwayes this marke or note of right vsing the ecclesiasticall discipline built vpon the foundation laide by the Apostles, aswell as of pure & sound doctrine and the Sacraments Ministred according to Christs institution. It were good therefore & happy for them if they would leaue all their ecclesiasticall discipline which is neither built vpon the doctrine or practise of the Apostles, nor vpon any foundatiō which they haue laid in the scriptures.

1. Cor. 9. 26
27.

Hom. serm.
vpon which
part. 2.

tures. And I wish that they, and all other that professe the Gospell of Christ in what degree or vocation soever they bee, might haue it imprinted in their harts, that it is the expresse commandement of God, and the words of the holy Ghost, which saith of Babilon, *Goe out of her my people, that ye be not partakers in her sinnes, and that ye receaue not of her plagues. Reward her even as shee hath rewarded you, and giue her double according to her workes, and in the Cup shee hath filled to you, fill her the double. In as much as shee glorified her selfe and liued in pleasure, so much giue ye to her torment and sorrow. Goe out therefore, and touch no vncleane thing.* Rev. 18. 4. 6
 Which words of the holy Ghost, and the very commandement of God, bindeth not only princes and Magistrats, by their authority and lawes, but also all Gods people euery one in his estate, degree, and vocation; both to hate detest and vtterly to abhorre the filthy whore of Babilon with all her implements, and to reward her double according to her workes, and in the Cup that she hath filled to vs of superstition Idolatry, an innumerable abominations to fill her the double in detestations, and abhorring even the very printes and stepes where she hath gone. Thus committing my selfe and all Gods people vnto his mercies obtayned vnto vs by Christ Iesus our Lord, I end with the prayer for his Maiestie taken out of the publique service appointed for the Church in Queene Elizabethes time, after the terrible earthquake, whē mens hearts were a wakened out of securitie, and trembled at the presence of God. *And now (Lord) particularly we pray vnto thee for thy Churches of England, Scotland, France & Ireland, that thou wilt continue thy grations fauour still towards us, to maintaine thy Gospell still amongst vs, and to giue it a free passage that it might be glorified. And to that end, saue thy servant our grations King*

James, grant him wisdome to rule this mightie people, long life,
 & quietnes round about him, detect all the trayterous practises of
 his enimies devised against him and thy truth. O Lord thou seest
 the pride of thine enimies: and though that by our sinnes we haue
 iustly deserved to fall into their hands, yet haue mercie vpon vs
 and saue thy litle flocke. Strengthen his hand, to strike the stroke of
 the ruine of all superstition, to double into the bosome of that rose
 coloured whore, that wich she hath poured out against thy saynts,
 that he may giue the deadly wound not to one head, but to all the
 heads of that cruell beast: that the life that quinereth in his dis-
 membered members yet amongst vs, may vtterly decaie, and wee
 through that wholesome discipline, sweet yoke, and comfortable
 scepter of Iesus Christ, may inioy his righteousness, that the Church
 may flourish, sinne may abate, wicked men may hang their heads,
 and all thy children be comforted. Strengthen his hand, and giue
 him a swift foote to hūt out the Bulls of Basan, & deuouring beasts
 that make hauoke of thy flocke. And because this worke is of great
 importance, assist him with all necessary helpes both in giuinge
 him godly, wise, and faithfull Councillers, as also in ministring
 to him inferior rulers & officers, as may sincerely, vprightly, and
 faithfully doe their dueties, seeking first thy honor & glory, then
 the common wealth of his Realmes & dominions, that we may
 long enioy thy truth with him, and all other thy good bles-
 sings which in so great mercie thou hast bestowed vpon us,
 with groweth in goodnes, gaine in Godlines, and
 dayly bettering in sincere obedience. Amen.

Hierom. Lib. 2. Epist. 2. Paulino.

*Malens aliena verecunde dicere,
 quam sua impudenter ingerere.*

Willing rather with modesty to speake other mens
 words, then impudently to thrust forth his owne.

I. W.

*Ierom concerning some Bishops
in his time.*

*Nihil grande est pacem voce pretendere, et opere destruere. Aliud
niti, aliud demonstrare. Verbis sonare concordiam, re exigere ser-
vitutem. Volumus et nos pacem; et non solū volumus, sed et roga-
mus. Sed pacem Christi, pacem veram, pacem sine inimicitis, pa-
cem in quā non sit bellū involutum, pacem quæ non ut adversari-
os subiiciat, sed ut amicos iungat. Quid? Dominationem, pacem
vocamus? Et non reddimus unicuiq; vocabulum suum?*

It is no great matter in word to pretend peace, and
in deede to destroy it: to make shew of one thing, and to
demonstrate another: to talke of concord, and indeed to
require a servitude. We also desire peace; and we doe not
only desire it, but we intreat for it. But it is Christs peace,
it is a true peace, it is a peace without enmitie, a peace
wherein no warre should be infolded, a peace which
should not bring under adversaries in subjection, but
joyne friends togeather. What? Doe we call a Lordship,
peace? Why doe we not giue to every thing his proper
name?

*Hierom. ad Theophil. adversus Iohannem Iero-
solymitanum. Tom. 2. pag. 184.*

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